

A Vade Mecum *for* TEACHERS OF RELIGION

A SOURCE BOOK IN CHRISTIAN DOCTRINE FOR
USE IN THE ELEMENTARY AND GRAMMAR GRADES

BY
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MOUNT SAINT FRANCIS, PEEKSKILL, NEW YORK

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THE BRUCE PUBLISHING COMPANY
MILWAUKEE

Nihil obstat: JOHN A. SCHULIEN, S.T.D., Censor Librorum
Imprimatur: ✝ MOYSES E. KILEY, Archiepiscopus Milwaukiensis
26 Maii, 1948

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Printed in the United States of America

TO

REVEREND MOTHER MARY JAMES,

PROVINCIAL SUPERIOR,

AND TO HER PREDECESSOR IN OFFICE,

REVEREND MOTHER M. CHARLES BORROMEO,

WHOSE GRACIOUS PERMISSION AND KINDLY ENCOURAGEMENT

HAVE ENABLED THE AUTHOR

TO FULFILL A LONG-CHERISHED DESIRE,

THIS BOOK IS AFFECTIONATELY AND RESPECTFULLY DEDICATED.

ACKNOWLEDGMENTS

The author wishes to take this occasion to thank most sincerely all who have aided in any way in the preparation of this volume. In particular, she wishes to mention the following: Right Reverend Monsignor William F. Lawlor, LL.D., Superintendent of Schools in the Archdiocese of Newark, N. J., who gave unstintingly of his time and advice in reading and revising the manuscript in his capacity as editor; Reverend Adalbert Callahan, O.F.M., for his generous assistance in criticizing the first drafts; Reverend Michael A. McGuire, author of the *Revised Baltimore Catechism*, and formerly chaplain of St. Joseph's Home, Peekskill, N. Y., for helpful suggestions in the early stages of the work; Reverend Patrick A. McBride, C.S.C., and two other priests whose modesty forbids their names being mentioned — one a teacher of Canon Law and Moral Theology, and the other a teacher of Liturgy in a major theological seminary — all of whom read the manuscript critically; Sister Mary of the Compassion, O.P., whose symbolic sketches grace some of the pages; Sister Mary Immaculate, O.S.F., Ph.D., for her kindness in examining the manuscript for style; the parochial school superintendents throughout the United States who responded so kindly to the questionnaire sent out by the author when she was beginning this work; and the many Tertiary Franciscan Missionary Sisters of the Sacred Heart, as well as Sisters of other communities in several different dioceses, who extended assistance by answering the questionnaire sent them regarding teaching the lives of the saints.

FOREWORD

If there is one educational truth with which all Catholics should be thoroughly conversant, it is the extremely palpable fact that our schools are religious schools. The statement just made, however, is not to be interpreted as implying that religion is the only subject taught in our elementary and secondary institutions of learning. Rather is it to be understood as indicating that religion, besides being the most important subject in our curriculum, is likewise the study which, when skillfully directed, greatly helps the student to a better understanding of the diversified implications of secular studies and a truer appreciation of the meaning of life itself.

When one of Catholicism's prominent educators declared, about twenty-five years ago, that "the very essence of religion is to be found in a love of God," he was simply giving trenchant utterance to a philosophy which has motivated and dominated Catholic educational practice for centuries. Conscious, however, that an adequate love of God is unrealizable without an intimately personal assimilation of accurate knowledge about the Almighty, His only begotten Son, His divinely established and efficiently functioning Church on earth, and His household of saints in heaven, the teachers in our Catholic schools have never ceased to labor zealously to impart such essential information to the pupils entrusted to their instructional care. That their efforts, thus far, have been so successful is due, in no small measure, to the splendidly conceived and exceptionally well-executed textbooks and manuals which constantly emanate from the many scholarly and highly experienced members of the Catholic teaching profession.

This volume, appropriately entitled *A VADE MECUM FOR TEACHERS OF RELIGION*, proves to be no exception to the high order of excellence so happily reflected in recently published books of Catholic pedagogues. Sister M. Catherine Frederic has put several years of painstaking research into this work; and she has left no stone unturned to present a wealth of biblical, historical, liturgical, and devotional facts which, for Catholics, are just as interesting to read as they are important to remember. Though intended chiefly for elementary school teachers and published in the not unreasonable hope of saving much valuable time for the already sufficiently burdened classroom instructor of today, it is the humble opinion of this writer that Sister M. Catherine Frederic's *VADE MECUM* is not one whit less suited for the profitable use of high school teachers and the students under their

charge. The copious references, the project-work suggestions, the recommended readings, and the author's bibliography which are embodied in this book are so many helpful features which every busy teacher will gladly welcome.

Sister Catherine Frederic's new teachers' manual has very much to recommend it. It should have a wide appeal. As an instructional instrument it is bound to make the teaching of religion more efficient and the learning of it considerably more fruitful.

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AUTHOR'S PREFACE

So far as the author has been able to ascertain, there is available no one book which covers adequately all of the supplementary matter in Christian doctrine which is usually included in the course of studies in our grammar schools. This supplementary material ordinarily comprises a study of the Church's liturgy, numerous devotions, explanations of symbols, and definitions of terms in frequent use. Added to this there are class patrons and other saints with whose lives the children are to be made familiar. Teachers are therefore obliged to make compilations of their own from a number of books—*Lives of the Saints*, the *Catholic Dictionary*, the *Catholic Encyclopedia*, liturgical books, etc. If, as frequently happens, a Sister is transferred to a different grade from time to time, this necessitates compiling a new set of facts. Then, too, regrettable as the fact is, many convents cannot boast of a very extensive library, and it is sometimes difficult for the Sisters to procure the necessary books from which to make notes. Priests may have similar difficulties. These considerations have largely guided the author in preparing the present volume.

The principal object, therefore, has been to gather into one book as much as possible of the supplementary material needed for the teaching of Christian doctrine in the elementary and grammar grades. Thus it is hoped that the necessity of referring to several books will be eliminated, and that the time saved by the teacher can be devoted to planning a more thorough presentation of the required topics.

While this VADE MECUM FOR TEACHERS OF RELIGION is intended primarily as a reference work, its value to the teacher would be somewhat lessened if it did not contain some teaching aims and suggestions. However, since this is not a book on methods, and since the author does not profess to be a learned pedagogue, the material which treats of the teaching phase is merely suggestive, being the result of the author's observations and experience. The aims and objectives of teaching Christian doctrine in general are discussed in "A Talk About Objectives and Methods." The "Introductory Notes" which precede each part of the book are intended to assist the teacher in preparing her presentation of the particular phase of Christian doctrine which is treated in that part.

Part I is an explanation of the liturgical cycle and of the feasts of the

Church. These explanations have been made as concise as is consistent with a correct understanding of the subject, in order that they may be given to the children verbatim, if desired. The liturgical functions, exclusive of the Mass, are treated in Part II. A rather detailed study of the Mass, together with a method of using the missal, is given in Part III. Since the study of the Mass is the only required work in liturgy in many dioceses, this has been made a separate section for the convenience of teachers in those places. A simple exposition of numerous other devotions and symbols used in the Church constitutes Part IV. Part V contains a discussion of the Bible, Canon Law, and Catholic activities. Part VI is a glossary of the terms used most frequently by the Church, either in her liturgy or in her ceremonies, together with a list of the most common ecclesiastical abbreviations. Part VII contains brief sketches of the lives of fifty saints, or saintly persons. As it would be an impossible feat to include all the well-known saints, the selection is varied so as to be a representative one. Only those saints have been chosen who usually are assigned for class study. Each sketch is necessarily brief, but the biographical facts are brought out in such a manner as to depict the outstanding virtue of the saint.

Although this book is necessarily somewhat encyclopedic in character, copious references have been included at the end of each part, and in many instances specific references have been cited in the text proper. These insertions, together with frequent suggestions for project work (for the benefit of those teachers who may desire to correlate the teaching of religion with other subjects in the curriculum) will, it is hoped, augment the usefulness of this compendium.

This preface is addressed mainly to teachers. It is the author's belief, however, that many others besides professional teachers will find this book beneficial. Parents, as the first teachers of the child, should welcome a book of this type; high school and college students should find herein many topics of interest and profit; and adults, who would like to refresh their memories concerning facts learned when they were children, might also be glad to have a book of ready reference available.

A stupendous task? So, too, is the teaching of Christian doctrine to the children entrusted to our care. The author acknowledges with deep humility the many shortcomings which may be apparent in her work. She does not pretend to treat any one phase of Christian doctrine exhaustively, since such a work would be beyond her present scope. Neither is this volume intended to take the place of the many well-known and authoritative books on the various phases of Christian doctrine which have been considered herein. It is, however, the ardent desire of the author that the present volume will do much to make the teaching of the most essential subject in our curriculum a lighter and more enjoyable duty than ever before. May it truly become a

Vade Mecum for the thousands of devoted followers of the Master who instruct many unto justice each year!

The author will be extremely grateful if those who do find her efforts to be of some small service to them will say at least one *Hail Mary* for her intentions.

Feast of St. Joseph

March 19, 1947

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A TALK ABOUT OBJECTIVES AND METHODS

Let it be clearly understood from the outset that this volume is intended as a teacher's reference book for the grade school, and as such is not an exposition on the teaching of Christian doctrine. Hence, the observations which follow are offered merely as suggestions from one teacher to another.

The principal objective of the teacher of Christian doctrine should be to impress the children with the fact that religion is not simply a subject to be studied and recited from memory, but that it should become an integral part of their daily lives. Indeed, the primary goal of the catechist should be to have the children live their religion because its tenets have become part of them. To quote the words of Pope Pius XI in his encyclical on the Christian Education of Youth¹:

The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labor again, until Christ be formed in you." For the true Christian must live a supernatural life in Christ: "Christ who is your life," and display it in all his actions; "That the life also of Jesus may be made manifest in our mortal flesh."

Only by knowing Christ can the children learn to love Him. Therefore, it is the catechists' duty to reveal Christ's lovable personality and His kindness and mercy as shown in His miracles and parables. In this way they will aid in inculcating in the children a personal love for Christ, and from that love will follow the desire to please Him.

This desire will show itself in good citizenship, and will develop in the children a true sense of justice and of civic obligations. Many times, too, through developing a personal love of Christ, the seeds of a religious vocation are planted, which, if nurtured, blossom eventually into a beautiful flower. The religion period may also be used to foster a love and zeal for the missions, although this may and should be done during the teaching of other subjects, as well.

Other secondary aims might be proposed, but they are all contained in the words of Pope Pius XI above quoted: "That the life also of Jesus may be made manifest in our mortal flesh."

¹ Pope Pius XI, *Divini Illius Magistri*, Translated by Rev. Gerald C. Treacy, S.J., in *Five Great Encyclicals* (New York: Paulist Press).

How shall the catechist attain these objectives? It will do no harm for the teacher, experienced or inexperienced, to review from time to time the office and dignity of a teacher of religion. Father Kirsch's invaluable book, *The Catholic Teacher's Companion*,² contains much helpful material on this subject. Any good book on methods devotes at least a chapter to the office of the teacher, and those recommended³ are well worth perusing. The words of Pope Pius XI⁴ sum up briefly the function of the teacher of religion:

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country.

Note the words "Teachers who are *thoroughly prepared*." No matter how familiar a subject, the teacher must have a carefully prepared plan in which a definite aim governs the selection of facts and methods to be employed. In this connection there is a very important and worth-while chapter in Father Sharp's *Aims and Methods in Teaching Religion*⁵ on preparing and teaching the lesson. The teacher who does not prepare the day's lessons soon becomes a "slave of routine."⁶

Therefore, the wise teacher will so plan work as to devote at least one period a week in every subject to the direct correlation of religion with that subject. That many teachers do this incidentally every day goes without saying, yet a conscious effort must be made to bring about a "living faith" without appearing to the children to be doing so. To quote again from Pope Pius XI's *Divini Illius Magistri*, wherein he quotes the words of Pope Leo XIII:

'It is necessary not only that religious instruction be given to the youth at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.'

In geography and in history particularly, the teacher can always point out the Providence of God in providing different climates, products, ways

² Rev. Felix M. Kirsch, O.M.Cap., *The Catholic Teacher's Companion* (New York: Benziger Brothers, 1924).

³ Rev. A. N. Fuerst, S.T.D., *The Systematic Teaching of Religion* (New York: Benziger Brothers, 1939), Part I, Chap. XI, pp. 148-154, and Rev. John K. Sharp, *Aims and Methods in Teaching Religion* (New York: Benziger Brothers, 1929), Part I, Chap. VI, pp. 77-85.

⁴ *Divini Illius Magistri*, *op. cit.*

⁵ Rev. John K. Sharp, *op. cit.*, Part IX, Chap. II, pp. 251-255; 256-276.

⁶ *Vide* Rev. Felix M. Kirsch, O.M.Cap., *op. cit.*, pp. 476-479.

of making a living, natural resources, etc. One can also stress the work of religious in world history, their part and that of Catholic laymen in the building of our own country, etc.

Occasionally direct correlation is desirable. For example, on Monday the catechism lesson may be on the Sacrifice of the Mass. Naturally, more than one day will be devoted to this important topic, particularly if the liturgy of the Mass is taught in connection with the doctrinal matter. During the English period that day, if it is to be a grammar lesson, sentences repeating some of the facts taught in the catechism lesson may be used to illustrate the grammatical principles being taught. If the lesson is corrective English, a like procedure may be followed. Should it be composition day, let the children write letters or compositions of their own choosing on some phase of the work taught, or suggest such topics as "Why Catholics Attend Mass," "What the Mass Means to Me," "How I Can Assist at Mass Intelligently," or "The Symbolic Meaning of the Colors of the Vestments." Again the pupils might write short sketches dramatizing some particular phase of the topic which was the basis of the religion period, and later re-enact what they have written. Many suggestions concerning dramatization may be found in the three volumes of *Practical Aids for Catholic Teachers*.⁷ Father Sharp also devotes a section to this topic.⁸

For spelling, a list of the important words which occurred in the catechism lesson may be assigned, definitions given or looked up, and pupils asked to use the words in sentences. For the reading lesson, use may be made of the various children's magazines which will be mentioned later. An effort should be made to select topics or stories which tie up definitely with the matter being taught in Christian doctrine. If nothing of this nature is available, the teacher might bring to class a supplementary book which is not too difficult for the pupils' comprehension, and permit different pupils to read aloud to the class.

In art the scope is almost unlimited. For manual art, the boys may make miniature altars, and the girls may make vestments. Clay modeling, cutout work, booklet making, and drawings involving religious subjects are activities in which both girls and boys may have a part.⁹

All this need not, and should not, be done in one day, or the teachers will be frustrated. If one leaves it to the pupils to discover the tie-up between religion and other subjects in the curriculum, such remarks as, "Now I really understand my catechism," or "I didn't know there are so many different styles of altars" will be common. Gradually the children will

⁷ Sr. Mary Aurelia, O.S.F., and Rev. Felix M. Kirsch, O.M.Cap., *Practical Aids for Catholic Teachers* (New York: Benziger Brothers, 1935), 3 vols.

⁸ Rev. John K. Sharp, *op cit.*, pp. 335-337.

⁹ *Ibid.*, Part IV, Chap. VII, "Correlation in Religion."

realize that their religion is not a thing apart, but a vital spark which motivates all of their actions.

The method of correlation which has been outlined so sketchily has another pedagogic value. In most cases it permits of pupil participation, which is in itself an incentive to learn. The more intelligently the pupils participate in the lesson, the more they will learn. Also, there will be fewer disciplinary problems when the minds of the children are kept on the alert, and when the hands, as well as the minds, are occupied. The children need an outlet for their surplus energy, and if the teacher does not provide one for them, perhaps some of the more active will see that the class is entertained. It is not what the teacher does which counts in the end, but what she gets her pupils to accomplish. As Father Kirsch says: "The great aim of every teacher should be to discover new methods of arousing vital interest in her pupils as the true basis for increased self-activity on their part."¹⁰ If this is true for other subjects in the curriculum, it is doubly true of religion.

Reverend John K. Sharp, in the book already mentioned, states that "the child must see the application and relation of the truth to its own interests and activities and to its own judgment of right and wrong." Therefore "there should be no divorce between religion and work or play or home."

Teachers of religion must keep their important objective ever before them, and strive to discover the means best suited to attaining their goal. They may then look forward eagerly to the time when the divine Instructor will greet them with a smile and with the consoling words: "Whatsoever you have done unto these My little ones, you have done it unto Me," and will bid them enter into the reward prepared for them from all eternity.

¹⁰ Rev. Felix M. Kirsch, O.M.Cap., *op. cit.*, pp. 577-578.

RECOMMENDED READINGS

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- Furfey, Rev. Paul Hanley, Ph.D., *The Gang Age* (New York: Macmillan Co., 1930), study of the preadolescent boy and his needs.
- *The Growing Boy* (New York: Macmillan Co., 1930), study of boys between their sixth and sixteenth years.
- *You and Your Children* (New York: Benziger Brothers, 1929), entire book is helpful to parents, pastors, and teachers.
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- Chambers, Mary D., *Teens and Twenties* (New York: P. J. Kenedy, 1923), talks to girls.
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- The Catholic Educator (Formerly the Journal of Religious Instruction) — De Paul University, Chicago, Ill.
- Catholic School Journal — The Bruce Publishing Co., Milwaukee, Wis.
- Orate Fratres — Liturgical Press, Collegeville, Minn.

MAGAZINES FOR CHILDREN*

- Catholic Boy — 25 Groveland Terrace, Minneapolis 5, Minn. (grades 7-10).
- Catholic Miss — 25 Groveland Terrace, Minneapolis 5, Minn. (grades 7-10).
- Junior Catholic Messenger — Geo. A. Pflaum, Publisher, Inc., Dayton 2, Ohio — intermediate grades — Catholic current events.
- Manna — The Salvatorian Fathers, St. Nazianz, Wis. — lower grades.
- Mine I, II, and III — 25 Groveland Terrace, Minneapolis 5, Minn., grades 1, 2, and 3.
- Our Little Messenger — Geo. A. Pflaum, Publisher, Inc., Dayton 2, Ohio, primary grades.
- The Catholic Student — 25 Groveland Terrace, Minneapolis 5, Minn., grades 4, 5, and 6.
- The Young Catholic Messenger — Geo. A. Pflaum, Publisher, Inc., Dayton 2, Ohio, grades 6-9.

* Other magazines will be listed at the end of Part V — Missionary Magazines.

PART I

THE LITURGICAL CYCLE

CHAPTER I

INTRODUCTORY NOTES

There are many ways of introducing children to the liturgy. The teacher's choice of method will be governed largely by the syllabus requirements.

A few words as to what the "liturgical movement" is might be inserted here. Although the phrase has been given much prominence in recent years, the movement itself is by no means new. It is an attempt to renew the close relations which existed between the liturgy of the Church and the daily life of the Christian people during the earlier ages of Christianity. This ideal participation, which was sought after by Pope Pius X and which he stressed in his "*Motu Proprio*" of 1903, was realized in the life of the early Christians who "were persevering in the doctrine of the Apostles and in the communion of the breaking of bread and in prayers" (Acts 2:42). The early Christians assembled daily for liturgical prayer by uniting in offering up the Holy Sacrifice and in partaking of the Victim in Holy Communion. They consciously acted as members of the one Church, having one faith, one holy bread, and common prayer. Each community gathered about the bishop, who was the true father of them all.

The principal object of the liturgical movement is to arouse the consciousness of the faithful to an appreciation of the meaning of the Mystical Body of Christ, so that they will carry out this doctrine in their daily lives.

The present liturgical movement may be said to have been initiated by Dom Prosper Guéranger when he published his well-known monumental work *L'Année Liturgique* about 1840. The present-day catechist may help the further spread of this movement by advocating active participation in the Mass, by inculcating a knowledge of the rites and ceremonies used in the administration of the Sacraments, and by directing the attention of the children to liturgical symbols. Briefly, then, it is these objectives which the teacher must strive to attain, for unless the children of the present become liturgy-conscious, it is evident that the adults of the future will not be, either.

One method of presenting the material on the liturgy in those dioceses

which call for the liturgy as separate from the doctrinal matter is by selecting a certain day during the regular religion period for the study of the liturgy. The teacher should present a topic, discuss it to ascertain just how much the pupils already know, and eliminate erroneous opinions. Then she should make a correlation with the doctrinal matter which is being taught. For instance, if the catechism lesson is on "The Redemption," the Easter cycle should be the part of the ecclesiastical year presented at this time. If desirable, the explanation may then be dictated to the class. These notes may be kept in a notebook used exclusively for this purpose. The value of, and interest in, the notebook may be enhanced by the addition of pictures cut from catalogs, or obtained from any of the companies listed below,¹ or by original drawings of the pupils. In the lower grades the notes will have to be somewhat simplified, and the pupils may copy them from the blackboard as a penmanship or English exercise; or the teacher may duplicate the notes and distribute them to the pupils to insert in their books.

*Practical Aids for Catholic Teachers*² has a section devoted to project work in connection with the ecclesiastical year. Many teachers find the project method offers the children an incentive to study. Those suggested in the book mentioned are many and varied.

Another method, which is feasible when liturgy is to be correlated with the doctrinal matter, is to assign one or two questions only from the catechism, and then discuss all that concerns them from the liturgical point of view. In this way the answers will be impressed more vividly upon the minds of the children. This method is employed very admirably by Reverend Henry Borgmann, C.S.S.R., in *Libica*.³ In this book, the doctrinal matter and the liturgy follow the liturgical year. The three volumes of *How to Teach the Catechism*⁴ by Right Reverend Monsignor M. A. Schumacher, M.A., follow a similar plan according to grades.

Let the catechist remember, however, that no matter what method is employed, it is far more important for her pupils to *live* the liturgy than to be able to define it.

¹ Catechetical Guild, 128 E. 10th Street, St. Paul, Minn.

Confraternity of Christian Doctrine, 333 W. Second Street, Los Angeles, Calif.

Co-op Parish Activities, Effingham, Ill.

Liturgical Press, St. John's Abbey, Collegeville, Minn.

Nelson, Thomas and Sons, 381 Fourth Avenue, New York, N. Y.

Queen's Work Press, 3115 So. Grand Blvd., St. Louis, Mo.

St. Anthony's Guild Press, Paterson, N. J.

² St. Mary Aurelia, O.S.F., and Rev. Felix M. Kirsch, *op. cit.*, Vol. III, pp. 327-356.

³ Rev. Henry Borgmann, C.S.S.R., *Libica* (Baltimore: John Murphy Company, 1930).

⁴ Rt. Rev. Msgr. M. A. Schumacher, M.A., *How to Teach the Catechism* (New York: Benziger Brothers, 1934), 3 vols.; revised and reissued in 1946 under the title *1 Teach Catechism*.

CHAPTER II

LITURGY

Liturgy in its stricter sense means the "public worship canonized by the Church."¹ The word was commonly used in the early Church, and is still used in the Eastern Rites, to designate the Eucharistic Sacrifice, which is the center and heart of the Church's liturgy. It is applied today to the Sacraments and to the sacramentals approved by the Church. The so-called "Liturgical Movement" strives "to have the true Christian spirit flourish again in every respect and be preserved by the faithful by active participation in the most holy mysteries and in the public and solemn prayer of the Church."² It aims to glorify God and to sanctify men. God is glorified through worship, and the faithful are sanctified through the grace-giving Sacraments.

Therefore it may be said that the liturgy of the Church affords a true example of the vine and the branches, the perfect fulfillment of the doctrine of the Mystical Body of Christ.

LITURGICAL BOOKS

The liturgical books, which are published by the authority of the Church, contain the text and the directions for her official services. These books are the *Missal*, *Breviary*, *Ritual*, *Ceremonial of the Bishop*, *Pontifical*, *Martyrology*, and *Memorial of Rites*.

I. The *Missal* is the book which contains the complete texts for Mass throughout the year. It is written in the Latin language, since that is the language of the Church (except where a rite other than the Roman rite is used).³

The Missal comprises a list of the feasts of the Church, the rubrics or rules to be followed by the priest, and the Proper of the Time or prayers proper to the different Masses of the seasonal feasts. Then follow the Proper of the Saints, in which are found the Masses or parts of Masses of individual saints according to the calendar year; the Common of the Saints for those saints who have no proper Mass; and the Ordinary and the Canon of the Mass — those parts which have few changes from day to day. Votive

¹ Charles Augustine, O.S.B., *Liturgical Law* (St. Louis: B. Herder Book Co., 1931).

² Pope Pius X, *Motu Proprio*, Nov. 22, 1903.

³ *Vide* Part III, "The Mass"; Chap. II, *Language of the Mass*, p. 100.

Masses for special occasions, Requiem Masses, and a supplement having various Masses for certain places, dioceses, or countries are likewise contained in the Missal.

The newer missals are an improvement on those used in the Middle Ages, when one portion of the Mass prayers was found in one book, and another portion in another book. Obviously, this caused considerable inconvenience and confusion. The Council of Trent recommended more uniformity, and Pope St. Pius V revised and standardized the Missal in 1570.

Pope Pius X urged the people to "pray the Mass" with the priest. Therefore, all should have a Missal, and follow the Mass intelligently. "It is the Church that speaks to us through the Missal, and in the voice of the Spouse we hear the voice of Christ Himself. In the Mass Christ Himself prays for us . . . and in all the Masses of the liturgical year we live over again His life and His teaching."¹

2. The *Breviary* contains psalms, antiphons, hymns, and other selections from Sacred Scriptures, the Doctors, and Fathers of the Church, arranged for the various hours of the day (i.e., Matins, Lauds, Prime, Tierce, Sext, None, Vespers, and Compline), for different days of the week, and for the seasons of the year. Like the Missal, the Breviary is also in Latin, and is arranged in four volumes, according to the seasons of the Church year. Its arrangement is somewhat similar to that of the Missal, with the Proper of the Times, Proper of the Saints, Common of the Saints, Ordinary, or that part which is common to every office, and the Psalter containing the psalms of the office arranged according to the days of the week and the order of the canonical hours.

The Divine Office is a great public prayer of the Church. It must be recited every day by priests, deacons, and subdeacons; or chanted by the choirs of religious orders under pain of mortal sin, unless individual members are excused for good reasons. Those who say it are praying in the name of the Church. The recitation of the Divine Office usually takes more than an hour each day.

The recitation of the office in some form, at least, can be traced to apostolic times, when it was made up almost entirely of the inspired Psalms, which are the foundation of the present office. Various prayers and "lessons" were added from time to time as new festivals were established. The Council of Trent revised the Breviary, which was later brought up to date by Pope Pius X, and now the 150 Psalms of the Bible are usually recited within each week.

3. The *Ritual* contains the formulas and rubrics for the administration of the Sacraments, and for other functions such as liturgical processions,

¹ Beauduin, *La Piété de l'Église*, translation (Collegeville, Minn., The Liturgical Press).

churching of women, burials, and the many blessings of persons, places, and things which the priest can give, and is for the use of the priest. It also contains those rites not found in the Missal or Breviary.

The Ritual begins with the rites of the Sacraments that can be administered by a priest—the Baptism of a child or an adult, and the ceremony for the reception of converts into the Church; the form of absolution in the Sacrament of Penance; the distribution of Holy Communion outside of the Mass, or to the sick; ceremonies for the Sacrament of Extreme Unction, with the Psalms and the shorter Litany of the Saints; and the ceremony for the Sacrament of Matrimony. This is followed by the prayers for women before childbirth, as well as after. Beautiful and consoling prayers to be read over sick persons are likewise given in the Ritual. Details of the ceremonies of Candlemas Day, Palm Sunday, and the other feasts on which special blessings are imparted, are included among the blessings. There are about 140 blessings of persons, places, and things, all very significant in wording, and all of which call to mind the soul's dependence upon God.

4. The *Pontifical* contains the liturgical functions reserved to bishops. The principal functions are the administration of the Sacrament of Confirmation, the conferring of tonsure and the different minor and major orders, consecration of churches, altars, chalices, patens, and blessing of church bells. Excommunications and absolutions therefrom, the degradation of one in Sacred Orders, the solemn reception of a bishop, the reception of nuns, etc., all of which are functions performed by a bishop, are described in the Pontifical.

5. The *Ceremonial of Bishops* presents in detail the ceremonies for various functions that take place in cathedral churches, and other activities of the bishop, many of which are liturgical in character.

6. The *Martyrology* gives in brief, for each day of the year, the names and main biographical facts of the saints who are honored in different parts of the Catholic world. Originally the book contained reference mainly to the martyrs—hence its title—but now it includes commemorations of the feasts of our Lord and of our Blessed Mother, also.

When the Divine Office is said in choir, the Martyrology is read aloud during the Office of Prime. All who are bound to the recitation of the daily office are recommended to use the Martyrology, however.

7. The *Memorial of Rites* is sometimes called the "small ritual." It was drawn up by Pope Benedict XIII for use in parish churches in which there are not enough priests to carry out the liturgy in solemn form. Some of the ceremonies which may be simplified are those for Candlemas Day, Ash Wednesday, Palm Sunday, and the last three days of Holy Week, and it is the ceremonies for these six days which appear in this book.

CHAPTER III

DIVISION OF THE CHURCH YEAR

The primary goal of the liturgical year is not merely to bring to the minds of the faithful the historical life of Christ, but to enable them to live with Christ through participation in the sacred liturgy. Through the appreciation and application of their fellowship in the Mystical Body, the Church strives to carry out this doctrine in the daily lives of the faithful.

Although the Church year comprises the same number of weeks as the civil year, it begins and ends differently, for in the divisions of the Church year the wonderful work of the Redemption is commemorated. The first day of the ecclesiastical, or liturgical year, is the first Sunday of Advent, which may come as early as November 27, or as late as December 3, since Advent includes the four Sundays before Christmas.

Even in the Old Testament there were laws for the observance of certain feast days and for the division of the year into weeks. The celebration of the Pasch and Pentecost, the highest Jewish feasts, was carried over from the Old Testament. The Jewish Pasch, which recalled the passing over of the destroying angel, corresponds to the feast we know as Easter; and the feast of Pentecost, which recalled to the Jews the fiftieth day after the Crossing of the Red Sea, is for us a commemoration of the coming of the Holy Spirit fifty days after our Lord's resurrection. Toward the end of the sixteenth century, when the civil year was made to begin on January 1, the Church divided the year to suit its own needs. The ecclesiastical year as it is now divided is composed of the Proper of the Time, or temporal cycle; and the Proper of the Saints, or sanctoral cycle. The feasts belonging to the temporal cycle have a special Mass and office. The sanctoral cycle comprises the Masses assigned for feasts of our Blessed Mother and certain saints whose feasts remain the same each year.

The Church observes both movable and fixed feasts from one Advent to the next, the variable part of the Church calendar depending principally upon the date of Easter. Some of the fixed feasts, however, are determined by their relation to Christmas day. Easter is always the first Sunday after the first full moon following the vernal equinox, which is on March 21. It may not be earlier than March 22, nor later than April 25. It is the principal feast of the entire Church year, Christmas being second in rank. Both begin with a period of preparation, Lent preceding Easter, and

Advent preceding Christmas. The season of Pentecost is really a continuation of the Easter cycle.

Feasts are designated as double of various grades, semidouble, or simple. The designation "double" probably arose from the fact that the antiphons in Matins, Lauds, and Vespers, are duplicated. Semidouble is so called because it holds the middle place between a double and a simple; the antiphons in this office are duplicated only in part. Simple is so named because it is celebrated with less solemn rite.

The ecclesiastical year is a commemoration and a mystical renewal of the life of Christ in its various aspects, and the faithful are called upon to accompany our Saviour from the time of His first coming until His promise of the second coming on the day of judgment. In thus accompanying Him, they should be influenced to desire Him, to live through Him, and, finally, to live with Him for all eternity.

CHRISTMAS CYCLE (MYSTERY OF THE INCARNATION)

This cycle embraces the time from the first Sunday of Advent until the feast of the Purification on February 2. It includes Advent, the feasts of Christmas and Epiphany, and several lesser feasts of the temporal cycle.

ADVENT¹

The word "Advent" means "coming." Some authors say that the four weeks of Advent, which include four Sundays, beginning with the one nearest the feast of St. Andrew (November 30), and extending to Christmas Eve, symbolize the four thousand years before the coming of the Messiah; but, since there are not always four full weeks in Advent, this cannot be accepted as conclusive. It may well be believed, however, that since mankind was eagerly awaiting the Incarnation, this was originally a season of joy, as is evidenced by the "Alleluia" which is still retained in the Mass. Gradually, however, the note of penance became predominant, and this note still prevails, as is shown by the violet vestments used in the Mass during Advent, the omission of the *Gloria*, and the absence of flowers on the altar, as well as the prohibition to solemnize marriage during this season.

History of Advent. The practice of observing a few days in preparation for the great festival of Christmas began in the fourth century. In the seventh century Advent was observed in Spain, with five Sundays included, and with specific laws regarding fasting and abstinence. It was not until about the ninth century that the time of Advent was arranged as it is at present.

¹ Vide: *Practical Aid*, op. cit., Vol. I, pp. 83-102, "Preparation for Christmas," and Sister M. Inez, *Religion Teaching Plans* (New York: Benziger Brothers, 1929), project for grade I, pp. 7-12; project for grades I and II, pp. 20-62.

VIGIL OF CHRISTMAS

This is one of the few days throughout the year for which no dispensation is granted from the fast and abstinence prescribed. The Mass, despite the violet vestments, is one of holy cheerfulness. It prepares the faithful for the second coming of our Lord, and commemorates the first parents of mankind, Adam and Eve. Though the first Adam brought sin, the second Adam, Jesus Christ, comes to take it away.

CHRISTMASTIME

This season embraces the time between Christmas day and the Epiphany. Formerly Christmas was celebrated on January 6, but Pope Julius I, at the beginning of the fourth century, changed the day to December 25. Christmas is a holyday of obligation all over the world. This feast is kept with joy and solemnity, which are expressed by the liturgy. The priest dons rich vestments, the altar is illumined with countless candles, and the decorations are of the finest. The music also expresses the joy of this happy day.

Masses for the Day. Since it was at night that our Lord came into this world, a Mass is celebrated at midnight at the Church of St. Mary Major, where the relics of the crib are kept and are exposed to the veneration of the faithful on Christmas Day. The practice of permitting each priest to celebrate three Masses on Christmas is sometimes ascribed to Pope Telesphorus (about A.D. 125-136). He wished to observe the vigil by the first Mass, to give a commemoration to the Roman virgin martyr, St. Anastasia, in the second Mass, and to celebrate the third as the solemn Mass of the festival in his own basilica. The three Masses also represent the threefold birth of Christ—His eternal generation in the bosom of the Father, His temporal birth of the Virgin Mary, and His spiritual rebirth in the souls of men.

Some Christmas Customs. The Christmas crib, which is perhaps the most universal of the Christmas customs, is very old; in its popular form it is ascribed to St. Francis of Assisi. In every Catholic Church and in many Catholic homes as well, there is, during this holy season, a representation of the stable at Bethlehem. Some represent this as a cave, which is probably what the real stable was; others depict a rude shelter of rocks, or a hut of straw. But all have animals standing guard over the newborn Infant, and shepherds kneeling in silent adoration next to our Blessed Mother and St. Joseph.

The Christmas tree may be said to represent the tree of the cross, while the lights placed thereon symbolize Jesus Christ, the Light of the world. The use of the Christmas tree is of more recent origin than that of the crib, having been brought to America from Germany about the middle of

the nineteenth century. It is probably Protestant in origin, as it is in use even among non-Catholics and pagans, though they do not attach any symbolism to its use.

Santa Claus may be found in some semblance in every country, but the original Santa was St. Nicholas, Bishop of Myra, whose feast is celebrated on December 6. His charity to the unfortunate and the poor made him a favorite saint.

Octave of Christmas. Before the fourth century, Christmas had been celebrated on January 6, and its liturgy was repeated only on the octave day. The feasts of St. Stephen, St. John the Evangelist, and the Holy Innocents were already established for December 26, 27, and 28. After the date of Christmas was changed to December 25 and its octave made a privileged one, the Church retained these dates for the feasts because of the close connection existing between the life of Christ and the lives of these saints.

As was already mentioned, the ecclesiastical year is composed of the temporal and the sanctoral cycles. The feasts which follow are part of the temporal cycle.

1. *St. Stephen*—St. Stephen, whose feast occurs the day after Christmas, is called the Protomartyr because he was the first to be put to death for Christ after the establishment of His Church. Stephen was one of seven young men chosen by the Apostles to assist them. He served the meals where the poor were to be fed in common. Because he was renowned for his virtues and the great wonders he wrought, he was summoned before the Sanhedrin. However, he fearlessly accused his judges of putting to death the messengers of God. He told them that he saw "the Son of Man sitting on the right hand of God," and the Jews, accusing him of blasphemy, "with one accord ran violently upon Stephen and stoned him." The holy deacon fell upon his knees and asked pardon for his executioners. Saul, afterwards St. Paul, was one of those who consented to St. Stephen's death.

It is fitting that this martyr of Christ should be the first whose feast is celebrated after the birth of our divine Lord. The name of St. Stephen is inscribed in the Canon of the Mass. He is the patron of stonemasons, since he met death by being stoned.

2. *St. John Evangelist*—The feast celebrated on December 27 is that of the beloved disciple of our Lord, St. John, the son of Zebedee and Salome. John was a fisherman who followed John the Baptist, and learned from him of the coming of the Messiah. John was one of the first to follow our Lord. He was especially honored by Jesus, since he was present at the first miracle which Jesus performed in Cana of Galilee, at the Transfiguration, and during the painful agony of our Lord in the Garden of Olives. It was to John that Jesus, from His deathbed of the cross, consigned the care of His Blessed Mother.

After the death of Jesus, St. John labored in Asia Minor and Ephesus. Later he went to Rome and was miraculously preserved from death when the Emperor Domitian ordered him to be cast into a caldron of boiling oil. He was banished to the Isle of Patmos, where he received divine revelations and wrote the Apocalypse. He died there at the age of one hundred, the only one of the Apostles to die a natural death. St. John's name, like that of St. Stephen, is inscribed in the Canon of the Mass.

3. *The Holy Innocents*—The feast of the Holy Innocents dates back to about the fifth century. This feast is celebrated on December 28, on which day the priest wears violet vestments to denote the mourning of the Church for these martyrs who first received baptism of blood when Herod killed them in an attempt to martyr the newborn King. However, should this day fall on Sunday, red vestments are worn. Today the joyous *Gloria* and *Alleluia* are omitted from the Mass to express the Church's sympathy for the mothers of these innocent babes.

4. *The Circumcision* (January 1) — The feast of the Circumcision, a holy-day of obligation, and the octave of Christmas, is the day on which the divine Child shed His blood for the first time, and on which He received the Holy Name of Jesus. The liturgy of the Mass celebrated today really includes three feasts—the first of the octave day of our Lord's birth, containing parts of the Mass for Christmas; the second reminding all Christians that they are indebted to Mary, after God, for our Lord; and the third, dating from the sixth century, celebrating the feast of the Circumcision of our Lord.

Other Fixed Feasts. From Christmas to Easter there are other fixed feasts, some of which are part of the temporal cycle, and others which belong to the sanctoral cycle. The most important of these will be mentioned briefly. The feasts of the *Holy Name of Jesus*, the *Epiphany*, and the *Holy Family* belong to the temporal cycle, since they vary according to the day on which Christmas falls. Those of the *Purification*, *St. Blaise*, *Our Lady of Lourdes*, *St. Joseph*, the *Annunciation*, and the *Seven Dolors of Our Blessed Mother* may be found in the sanctoral cycle, since they remain unchanged from year to year.

1. *Holy Name of Jesus*—This feast is fixed in that it is usually celebrated on the Sunday between the first and the sixth of January, when not impeded by an office of higher rite. If no Sunday intervenes, it is celebrated on January 2. Since the feast of the Circumcision is also the octave day of Christmas, the name which Jesus received on that day is not especially emphasized in the liturgy of that day. The Franciscans, who did more, perhaps, than any others to promote devotion to the Sacred Name of Jesus, observed the feast of the Holy Name of Jesus in the sixteenth century. In 1721 this feast was extended to the universal Church.

An indulgence of three hundred days may be gained by all who devoutly invoke the holy name of Jesus.²

2. *Epiphany*—With the feast of the Epiphany, celebrated January 6, the Christmas season reaches its highest point and comes to a close. The word "Epiphany" means "manifestation" and refers to the manifestation of our Lord to the world, through the visit of the Magi. The Magi offered gifts which were symbolic. By the gift of gold they acknowledged Christ as King, the gold symbolizing love; that of frankincense professed their belief in the divinity of the Christ Child, the incense symbolizing prayer; the presentation of the bitter myrrh indicated that Christ was to suffer as the Redeemer, the myrrh symbolizing self-denial.

The feast of the Epiphany was kept in the East from the third century, and its observance spread to the West toward the end of the fourth century. It has a vigil and also a privileged octave, and liturgically ranks higher than the feast of the Nativity. According to the general law of the Church the feast of Epiphany is a holyday of obligation although by indult it is not kept as such in the United States.

3. *The Holy Family*—On the Sunday within the octave of the Epiphany, the Church celebrates the feast of the Holy Family. It is proper that every Christian family strive to imitate the virtues which Jesus, Mary, and Joseph practiced in their lowly dwelling at Nazareth—the virtues of charity, obedience, mutual help, and a spirit of recollection and prayer. Although the Holy Family has always been considered the model for all families, the devotion did not become general until the seventeenth century. Pope Benedict XV made it a universal feast of the Church on October 21, 1921, and fixed the date of the feast. If the octave day of the Epiphany should fall on a Sunday, the feast of the Holy Family is celebrated the following day.

4. *The Purification*—February 2 is known as the feast of the Purification of the Blessed Virgin Mary, or "Candlemas day." This feast rounds off the Christmas cycle. On this day is commemorated the purification of the Blessed Virgin at the time she presented the Child Jesus in the temple, forty days after His birth. It was upon this occasion that her soul was pierced by the dire prophecy of Simeon.

The practice of blessing candles on this day dates from the tenth century, though from the eighth century on the Western Church adopted the custom of carrying lighted candles in procession on this feast. The procession was originally one of atonement, which accounts for the violet vestments being worn during the blessing of the candles and for the procession, though white vestments are worn for the Mass of the day. The procession is also in memory of the journey of the Holy Family to Jerusalem, and represents the entry of Christ, the Light of the world, into the temple of Jerusalem.

² *Raccolta*, No. 88 (New York: Benziger Brothers, Inc., 1943).

It has become the custom for the faithful to procure candles blessed on this day, which they keep for use when the last rites are administered in their homes, or which they may light during storms and in times of special peril. Some donate the candles to the church to be burned for their intentions during the year at Mass or Benediction.

5. *St. Blaise*—On February 3, the faithful go to church to have their throats touched with two blessed candles, while the priest invokes the intercession of St. Blaise on their behalf against diseases of the throat. The power of healing diseases was attributed to St. Blaise after he had miraculously cured a boy who was choking on a fishbone.

St. Blaise was a bishop in Armenia who led a life of severe penance. He healed bodies as well as souls. During the persecution of Licinius, he suffered many tortures, and he was beheaded in 316. St. Blaise is listed among the fourteen Holy Helpers—saints having special power of invoking help from God in time of sickness, want, or peril.

6. *Our Lady of Lourdes*—From February 11 to July 16, in the year 1858, our Blessed Lady appeared eighteen times to little Bernadette Soubirous in a cave of the rock of Massabielle, at Lourdes, France. During one of these apparitions, Mary announced herself to the inquiring girl as the "Immaculate Conception." Our Blessed Mother made this pronouncement most appropriately on March 25, the feast of the Annunciation. Because of Mary's part in the Incarnation, God vouchsafed her the wonderful privilege of preservation from original sin, and it was this privilege that she proclaimed to the world through the humble shepherdess when she uttered the above words.

A special Mass and Office commemorating the apparitions were authorized by Pope Leo XIII, and Pope Pius X, in 1907, extended the feast to the whole Church, to be observed on February 11, the date of the first apparition.

7. *St. Joseph*—St. Joseph was liturgically honored, on July 20, from the seventh to the fifteenth century, when his feast was fixed on March 19. In 1621 Pope Gregory XV extended this feast to the universal Church, and in 1870 Pope Pius IX proclaimed St. Joseph the Patron of the Universal Church, setting the time for the celebration of this feast for the third Wednesday after Easter. Should March 19 occur during Holy Week, the feast is transferred to the Wednesday after Low Sunday. St. Joseph is especially venerated every Wednesday, and during the month of March, which is dedicated to him.

To St. Joseph God revealed the mystery of the Incarnation, and He confided the care of the divine Child and His Blessed Mother to this humble carpenter. It is not known when St. Joseph died, but it was probably before the beginning of our Lord's public life. Tradition says that Jesus and Mary comforted St. Joseph in his last hours, and he is therefore invoked

as the patron of a happy death. He is also invoked as the model of working-men, because of his trade.

8. *The Annunciation* — On old calendars, this feast was called the feast of the Incarnation, and such it truly is, for it was on this day that the Word was made flesh. The feast has been celebrated on March 25 since the fifth century. The Bollandists affirm that each year Mary kept the anniversary of the day when she was honored by the angel's visit, and when, because of her submission to the holy will of God, the Word became incarnate within her. The Apostles, witnessing Mary's celebration, established the feast of the Annunciation. This is one of the earliest feasts in honor of the Blessed Virgin. Mary's participation in the Redemption earned for her the most glorious of her titles — that of "Mother of God." The beautiful words of the "Hail Mary," which recall this event, resound in the *Gospel* and in the *Offertory* of the Mass of the feast. Three times every day the faithful are reminded of the momentous mystery of the Incarnation when they recite the "Angelus."

EASTER CYCLE (MYSTERY OF THE REDEMPTION)

The Paschal cycle may be subdivided into three periods: The Septuagesimal period, extending from Septuagesima Sunday to Ash Wednesday; the season of Lent, from Ash Wednesday to Easter Sunday; and the season of Easter, from Easter Sunday to the close of the octave of Pentecost. The Christmas cycle is essentially dependent on the Paschal cycle, for if Christ has come down among men, it is that He may lift them up to Him. The liturgy of the cycle of the Incarnation reveals God clothing Himself with humanity, whereas that of the Redemption shows Jesus clothing men with His divinity. The Church manifests the divinity of Christ throughout the first part of the ecclesiastical year. In the second part, She makes known all our Lord has done to merit for mankind a participation in His divinity.

The Septuagesimal Period. The Septuagesimal period embraces the three Sundays of Septuagesima, Sexagesima, and Quinquagesima. It is a period of transition from the joys of Christmas, and of preparation for the most important part of the Church year. It might be considered as a remote preparation for Easter. These Sundays, together with the four of Lent, represent the seventy years passed by the Israelites in exile.

The season of Septuagesima is the beginning of the cycle which has for its center that greatest of solemnities, the feast of Easter. The vestments for this period are violet in color, except when the feast of a saint is celebrated; the *Gloria* and the *Alleluia* are omitted in the Mass, and at the end of the Mass, the *Benedicamus Domino* takes the place of the usual *Ite missa est*.

Septuagesima Sunday — This Sunday reminds the faithful of sin and of its consequences. The lessons of the Divine Office begin with the Book of

Genesis, the story of man's fall; the *Gospel* of the Mass reminds all that they must labor in the vineyard of the Lord if they wish to obtain a heavenly reward. In former times, the Lenten fast began on this day.

Sexagesima Sunday—On this day the necessity of suffering and of keeping the word of God is the lesson taught, if the work of the faithful is to bring forth fruits worthy of penance.

Quinquagesima Sunday—In the *Epistle* the faithful are shown the dispositions necessary for carrying out God's work through the practice of Charity. The *Gospel* stresses the need of unbounded confidence in God.

Lent. The word *Lent* is derived from an old English word meaning "spring" as the season of Lent coincides with that of spring. It is a time of preparation for the glorious Resurrection of our divine Lord, and might be termed a forty-day retreat. During this holy season, the Church reveals our Lord in the desert and in His public life, struggling, as it were, against the powers of darkness. By the Lenten fast all should endeavor to make amends for their sins and should turn their thoughts to the things of God by withdrawing from worldly pleasures.

Three great thoughts fill all the Lenten liturgy. The Church offers for the meditation of the faithful the drama of the passion of Jesus Christ, which is re-enacted week by week. Lent was formerly the last preparation for those who were aspirants for Baptism, as many of the lessons and prayers still testify. Finally, it is a season of special penance on the part of the faithful for their many shortcomings.

History of Lent—The season of Lent was instituted by the Apostles, in memory of the forty days of our Lord's fast. Formerly there were many variations in the length of the fast, some fasting for one day, others for several days, and still others for but forty hours. However, since the number forty was held to be a holy and significant number, in the ninth century the Council of Meaux fixed the time of Lent as forty days. Since not all of these were fast days, St. Gregory the Great prefixed the four days before the first Sunday in Lent to bring the actual number of fast days to forty. Lent now extends from Ash Wednesday to Holy Saturday noon.

Lenten Fast—Formerly, the actual fast was much stricter than it is today—the old rule was to take but one repast in the day, and that not until evening. Meat and wine were forbidden. Many indulgences have been issued by the Holy See from time to time, and it is now permitted that one take a hot drink and eat some bread in the morning, meat as well as fish may be eaten at the principal meal, and a moderate collation may be taken in the evening, or reversed with the principal meal. The law of abstinence, too, has been very much mitigated, and those who are dispensed may substitute some pious work. But though the fast and abstinence are not as

rigorous as formerly, the faithful are still bound to perform acts of mortification and self-denial.

Liturgy of Lent—The liturgy of the Lenten season is richer in content than that of any other time during the Church year. Every day has its own Mass, which is called a *Station Mass*, since it was originally the custom of the people and clergy of Rome to assemble at a prearranged place, called the *Collecta*, and proceed in procession to the station church of the day³ where Mass was offered up by the pope or his representative. The name of the Church at which the Station Mass was offered is given at the head of the Proper Mass of each day, and these stations assist the faithful to understand the Lenten Masses better.

The liturgical color throughout Lent is violet. The organ is silent at all liturgical services, except on feasts of saints and on Laetare Sunday. No flowers may bedeck the altars, the *Gloria* is not sung, and marriages are not solemnized. The temporal cycle, which is devoted to the contemplation of the mysteries of Christ, is brought before the minds of the faithful more frequently than at other seasons which admit of feasts of saints. No better way of preparing well for the feast of the Redemption can be conceived than that of assisting daily at Mass, and thus following our Lord in the various phases of His sufferings and death. In this way the faithful may make themselves worthy to share in the fruits of the Redemption.

Ash Wednesday—In ancient days, those Christians who were guilty of grave faults had to undergo public penance. For this purpose the bishop on this day was wont to bless the sackcloth which was to be worn by the penitents during the forty days, and to place upon their heads ashes made by burning the palm used the previous year in the Palm Sunday procession. The faithful then sang the seven Penitential Psalms, and the penitents were expelled from the church on account of their sins, just as Adam was driven from Paradise because of his disobedience.

Pope Urban VI (c. 1300) commanded that, as an act of humility, all the faithful receive these blessed ashes. The ashes are blessed by the priest, vested in alb and violet stole and cope, before Mass begins. The priest then places some on the forehead of each with the words: "Remember man, that thou art dust, and unto dust thou shalt return."

Ash Wednesday is the first day of Lent, and the *Epistle* reminds the faithful to rend their hearts and not their garments. The *Gospel* for this day warns against fasting for the sake of being seen, rather than in atonement for one's sins.

Laetare Sunday—This name is derived from the first word of the *Introit*

³ Cf. Rev. M. S. Canon MacMahon, *Liturgical Catechism* (Dublin: M. H. Gill & Son, Ltd., 1909), p. 225 ff.

of the day. Laetare Sunday is a day of joy, since those who were to receive Baptism at Easter were enrolled, and because the time for the restoration of the public penitents was rapidly approaching. The altar is decorated, the organ played, and the dalmatic and tunic are worn. The vestments are usually rose-colored, and all of the texts reveal a joyous mood.

The sovereign pontiff, in memory of the Transfiguration, which took place shortly before the passion of our Lord, and to soften the sadness of the days which are to come, announces to the faithful the glory of the Resurrection while bearing a golden rose in his hand. He blesses this rose, which he then sends to some prince or important personage, either to honor the recipient, or as a testimony of gratitude for some service rendered to the Church.

Passiontide—This period embraces the two weeks preceding Easter, and it is a proximate preparation for the crisis of the divine drama, which is drawing near. The Church, to show her retirement in sorrow and penance, veils her statues and crucifixes with violet. The stations of the cross are not veiled, however, and the statue of St. Joseph may be unveiled during the month of March, if it is not in the sanctuary. The *Gloria* is not said after the *Introit* and the *Lavabo*, and the psalm *Judica Me* is likewise omitted. The lessons of the office are taken from the lamentations of Jeremias.

Passion Sunday—The fifth Sunday of Lent is called Passion Sunday, to recall to the faithful the passion of Christ which began when the Jews actually formulated their plot against the life of Christ. This was about two weeks before the crucifixion. The liturgy of the Mass shows our Lord in His agony on the Mount of Olives. In the *Gradual* and the *Tract*, Christ is heard lamenting in His sorrows. The *Gospel* tells how the hatred of the Jews grew to such an extent that they accused the Saviour of having come to an agreement with Satan, and they sought to stone Him. All this is in direct opposition to the Masses for the preceding Sundays in Lent, wherein the faithful confessed their guilt before God and begged pardon, in the *Introit*, *Gradual*, and *Tract*.

Feast of the Seven Dolors of Mary—This feast is kept on Friday of Passion week. It commemorates the sorrows of Mary during the passion and death of Christ. The feast was instituted in 1413 to rebuke the heresies of those who laid sacrilegious hands upon the images of Mary. It was extended to the entire Church by Pope Benedict XIII in 1727. The sequence of the Mass, *Stabat Mater Dolorosa*, is ascribed to Jacopone da Todi, a Franciscan.

Tradition states that Mary, meeting her Son bearing His cross, fell under the weight of her anguish. A chapel was erected on the site where this was said to have occurred, and a feast was celebrated for several centuries under

the name of St. Mary of the Spasm. A second feast in honor of the Dolors of Mary is assigned to the fifteenth of September (see p. 38).

Palm Sunday—The Church expresses the twofold point of view with which She regards the cross in the two ceremonies of this day—the first, the blessing of the palms and the procession, is a joyous one; the second, the Mass of the day, is tinged with sadness. The blessing and procession of palms is a joyous ceremony which commemorates our Lord's triumphal entry into Jerusalem. The priest, vested in alb and violet stole and cope, blesses the palms at the Epistle side of the altar. Then the members of the clergy who are present come to the altar according to their rank, and the celebrant distributes the palm, first to the clergy and then to the faithful, who should kneel to receive it, and kiss the palm and the celebrant's hand. Then follows a procession in which each person carries his blessed palm. This procession is in memory of the deliverance of the Jews from their slavery in Egypt, as well as of their entrance into the Promised Land. It also commemorates our Lord's triumphal entry into Jerusalem.

Formerly, the faithful of Jerusalem marched to the Mount of Olives and returned to the Church of the Holy Sepulchre bearing the palm branches. In the early Middle Ages, the procession was to a church outside the town, from whence the faithful returned to the gates of the town and paid homage to the Redeemer, who was represented either by the Book of the Gospels, or by a statue. The gates were then opened, and all proceeded to the church for the celebration of Holy Mass.

The blessing of the palms dates back to about the seventh century. Palm is the symbol of victory, triumph, and virtue; olive is the symbol of peace, meekness, and mercy. When it is not possible to procure either of these, branches of the yew, willow, or box tree may be used.

The rite of blessing the palm resembles the rite of the Mass in its liturgical structure, as it has an *Epistle* and a *Gospel*, a *Preface* and the *Sanctus*, like the Mass itself. It is the most complete and solemn blessing given in the Missal, and it appears to go back to the early practice of having two Masses on this day; one for the blessing of the palms, and the other after the procession.

The Mass which follows is a striking contrast to the procession; after the joyous canticles, the sorrowful story of the passion according to St. Matthew is read for the first time during Lent.

Holy Week—This week is fittingly called "holy," not only because of the solemn functions which take place, but also because the faithful are called upon to abandon worldly pleasures entirely during this week of sorrow, in order to turn their thoughts upon the events about to be re-enacted—the passion, death, and resurrection of our Lord. A strict fast and other penitential acts were previously observed. Early Christian em-

perors declared all the days of Holy Week civil days of rest and during the Middle Ages the days of Holy Week were classed among the customary Church holidays.

1. *Liturgy.* Holy Week observances have their origin in apostolic times. Many details which were followed by the Church at Jerusalem were brought over to Western countries. All liturgical prayers, chants, and readings are dominated by the mystery of the sufferings and death of our Lord, each day having its own special liturgy.

2. *First Three Days.* The thought of the sufferings of Christ pervades the Mass of these days. The Mass for Monday is at the Station Church of the Holy Virgin, Praxedis, Rome's great friend of the poor. The *Gospel* contrasts the conduct of Mary Magdalen and Judas—Mary anointing the feet of Jesus, as if for His burial; and Judas resenting the "needless" waste of the precious ointment—an indication of his growing love of money.

On Tuesday the history of the passion according to St. Mark is read during the Mass, which commemorates the denial of Peter during Christ's passion. The station church is that of Sancta Prisca on the Aventine Hill.

The history of the Passion as told by St. Luke is read on Wednesday. This day is sometimes called "Spy Wednesday," since it was the day on which Judas entered into negotiations with the enemies of our Lord. Two lessons from the prophet Isaias on Christ's sufferings are included in the Mass, which was formerly celebrated in the Church of St. Mary Major.

3. *The Tenebrae.* Many churches observe the last three days of Holy Week in a solemn manner. Matins and Lauds, which were originally recited during the night on Thursday, Friday, and Saturday, are now anticipated and said on the preceding evenings—Wednesday, Thursday, and Friday. From the time of their original recitation, they came to be called "Tenebrae," which means "darkness." This service consists of the reading of the psalms, the singing of the Lamentations of the prophet Jeremias, and the chanting of the lessons and responsories pertaining to Jesus' sufferings. During the recitation of the Tenebrae, six candles of yellow wax are upon the altar. A triangular candelabra with fifteen candles stands before the altar. Fourteen of these candles are also of yellow wax, but the topmost candle is usually white, a symbol of the Saviour. One candle on either side of the triangle is extinguished after the recitation of each psalm, the top one remaining untouched. During the blessing or *Benedictus* which concludes the recitation of Lauds, one of the six candles upon the altar is also snuffed out after each verse. At the end, the antiphon to the *Benedictus* is repeated, while the topmost candle of the triangle is removed and carried behind the altar. This candle signifies Christ, whom His enemies believed they had put out of the way. The successive putting out of the other candles refers to the flight of the disciples and Apostles at the beginning of our Lord's passion.

After the *Oration*, a noise is made by the choir to symbolize the earthquake and other disturbances in nature which attended the death of Christ. Then the hidden candle is brought forth and replaced in its holder, indicating Christ's appearing as the Light of the world after His glorious Resurrection. All then rise in silence and leave the church.

4. *Holy Thursday*. This day is called in liturgical books *Feria Quinta in Coena Domini*—Thursday of the Lord's Supper—or sometimes Maundy Thursday, because of the ceremony of the washing of the feet. There are many ceremonies on this day—Holy Mass, blessing of the oils during Pontifical Mass in cathedral churches, the procession of the Blessed Sacrament from the high altar to the altar of repose, vespers (where these are publicly recited), the stripping of the altars, and the mandatum (in monasteries and many cathedral churches).

Three Masses were formerly celebrated: the first for the reconciliation of public penitents, the second for the consecration of the holy oils, and the third for a special commemoration of the institution of the Holy Eucharist at the Last Supper. This last Mass is the only one that has been preserved, and at it in cathedral churches the bishop, attended by twelve priests, seven deacons, and seven subdeacons, blesses the holy oils. In ancient days, the blessing of the holy oils took place on this day with a view to Baptism and Confirmation of the catechumens during Easter night. At present, the oil of the sick, which is the matter of the Sacrament of Extreme Unction, is the first to be blessed, before the *Pater Noster* of the Mass. Holy Chrism, which is the matter of the Sacrament of Confirmation, is blessed with greater pomp, after the clergy have communicated. Holy Chrism is also used in the consecration of bishops, in the Sacrament of Baptism, in the consecration of churches, altars, and chalices, and in the baptism or blessing of church bells. The third holy oil, which is blessed immediately after this, is the oil of catechumens. It is likewise used to anoint the person to be baptized, for the blessing of baptismal fonts on Holy Saturday and on the Vigil of Pentecost, at the ordination of priests, at the consecration of altars, and for the coronation of kings and queens. These oils are blessed, not at the altars, but at a table placed near the center of the choir.*

Originally the Mass for Holy Thursday was celebrated at the Basilica of St. John Lateran, where what is believed to be the table of the Last Supper is kept. The Mass is one of joy. The crucifix is covered with a white veil, the priests are vested in white, and the altars are decorated with flowers, candles, and cloths. At the *Gloria* the bells are rung, and then bells and organ remain silent until Holy Saturday. Two hosts are consecrated, one to be kept for the Mass of the Presanctified on Good Friday. At the Communion all the priests receive the Body of our Lord from the hands of the

* *Vide* Part II, Chap. VII, Sacramentals, "Holy Oils," p. 80.

celebrant, for on this day but one Mass may be celebrated in each church.

After the High Mass, the second consecrated Host is carried in solemn procession to a repository prepared for Its reservation until the service on Good Friday. The repository is usually an adjoining chapel or side altar of the church, which is ornamented with many flowers and lights. A constant vigil is kept by the faithful throughout the day and, in many places, throughout the night, as well.

An indulgence of 15 years may be gained by all the faithful who devoutly visit the Blessed Sacrament in the altar of repose on Holy Thursday or Good Friday, and pray five Our Fathers, Hail Marys, and Glory be's in thanksgiving for the institution of the Holy Eucharist, and one Our Father, Hail Mary, and Glory be for the intention of the Holy Father.⁵

After the procession, Vespers are said, if they are to be recited publicly. Following this, the altars are stripped to denote the abandonment of Christ upon the cross, and the tabernacle door is left open, since the tabernacle is empty.

The concluding morning ceremony is the Mandatum, or washing of the feet. Since the time of Pope St. Pius V (1566-1572), the washing of the feet has been a part of the liturgical solemnity of Maundy Thursday. This ceremony had its origin when our Lord washed the feet of the Apostles before the Last Supper with the command, "for I have given you an example, that as I have done to you, so you also should do" (John 13:15). The pope washes the feet of thirteen priests of different nations; bishops wash the feet of thirteen poor men. Thirteen are taken for the ceremony because it is related that St. Gregory the Great was accustomed to feed daily twelve poor men, in honor of the Apostles. Once Christ Himself joined them, in the form of an angel, and thereafter St. Gregory fed thirteen each day, and washed the feet of thirteen poor men on Holy Thursday.

5. *Good Friday.* The observance of this day goes back to the primitive Church. In the early days of the Church, it bore the name of "The Friday of the Commemoration of Our Lord's Death." A tradition affirms that Christ was crucified on March 25, the date of the Incarnation.

There are three principal divisions to the morning service on Good Friday: lessons and intercessory prayers, unveiling and veneration of the holy cross, and the Communion celebration, or Mass of the Presanctified.

The tabernacle is empty, the crucifix, again covered with a violet cloth, is raised aloft between unlighted candles, and the priests, in black vestments, prostrate themselves in prayer before the altar. Meanwhile, a single linen cloth is spread upon the altar, in place of the customary three cloths necessary for the divine Sacrifice. Then follow the lessons, tracts, and prayers, the reading of the passion according to St. John, and a long series of peti-

⁵ Raccolta, No. 118.

tions for the needs of the world. This corresponds to the original Mass of the Catechumens.

The priest puts off the chasuble, and gradually uncovers the image of the Crucified, singing three times, each time in a higher tone: *Ecce lignum crucis, in quo salus mundi pependit*—Behold the wood of the Cross, on which hung the Saviour of the world—to which the choir responds *Venite adoremus*—Come, let us adore—while all genuflect. The priest places the uncovered crucifix upon a pillow at the altar steps. After removing his shoes, he approaches the crucifix with a triple genuflection and reverently kisses it. The rest of the clergy and the people follow the celebrant.

After the finding of the true cross, it was customary in Jerusalem to pay special honor to it each Good Friday. As time went on particles of the true cross were sent to different churches where it was venerated also. Subsequently, the ordinary crucifix was revered on Good Friday throughout the whole Catholic Church, in the manner described above.

After the veneration of the crucifix, the candles are then lighted, and the Sacred Host which was consecrated the previous day, is carried in procession from the altar of repose to the main altar during the singing of the beautiful hymn *Vexilla Regis*. The Mass of the Presanctified which follows is not really a Mass, since there is no Consecration, because the Church does not desire to renew the Holy Sacrifice of the cross on the day on which Christ offered Himself up a bleeding Victim to His eternal Father. The Sacred Host and the altar are incensed, the *Pater Noster* is sung, and the Host, which was consecrated on Holy Thursday, elevated. The priest then communicates. The ablution is made, and all withdraw in silence.

6. *Holy Saturday*. Mass was not celebrated on Holy Saturday until the eleventh century. Before that time the Baptism of the catechumens took place in the evening and occupied most of the night, so that it was early on Easter Sunday morning before the Mass at which the newly baptized made their first Communion was celebrated. When infant Baptism became general, and Baptism was conferred throughout the whole year instead of being confined to Holy Saturday and the eve of Pentecost, the hour of the ceremony was anticipated at first at noon, and later in the early morning.

The present liturgy of Holy Saturday consists of six separate parts: the blessing of the new fire and of the incense, the blessing of the paschal candle, the reading of the prophecies, the blessing of the baptismal font, the chanting of the Litany of the Saints, and the Mass, which is one of joy and exaltation.

The new fire is blessed at the door of the church, after which the grains of incense to be inserted in the paschal candle are also blessed. The new fire is carried into the church in procession, and a triple candle is lighted from it, one branch at a time, as the deacon chants in ascending tones: *Lumen*

Christi—The light of Christ. The sanctuary lamp is lighted from this same candle, as is the paschal candle after it has been blessed.

The blessing of the paschal candle dates back to apostolic times. The deacon is blessed by the celebrant, as is done before singing the Gospel at a Solemn High Mass. Accompanied by the subdeacon and acolytes, he goes to the Gospel side of the altar, where, after various prayers and an elaborate preface, he blesses the paschal candle and fixes the grains of incense in the candle in the form of a cross. These grains of incense are symbolic of the five wounds of our Saviour's glorified body; the candle itself symbolizing Christ, the Light of the world. The paschal candle is lighted at Solemn Mass and Vespers on Holy Saturday, Easter Sunday, Monday and Tuesday, and on Low Saturday. It is also lighted on the Sundays after Easter up to the fifth Sunday inclusive, and at a parochial Low Mass on the days mentioned. The paschal candle is extinguished after the reading of the Gospel on Ascension Thursday, and used again only for the blessing of the baptismal font on the vigil of Pentecost.

After the blessing of the paschal candle, the ministers lay aside their white vestments and don the full Mass vestments of violet. They then proceed to the altar for the recitation of the twelve prophecies by the celebrant. These prophecies were to instruct the catechumens on the significance and consequence of the Baptism they were about to receive. They now remind the faithful of the great grace bestowed upon them in Baptism.

Then the celebrant once more dons the cope, and the ministers go in procession to the baptismal font, preceded by an acolyte carrying the paschal candle. The blessing of the baptismal water to be used for the administration of the Sacrament of Baptism during the ensuing year begins with a Preface which expresses the regeneration which the waters of Baptism bring to mankind. The priest divides the water in the form of a cross, while making the sign of the cross over it three times, asking God to make it fruitful by His grace. He also prays that it may become a living fountain. He throws some of the water toward the four quarters of the earth, breathes over it thrice in the form of a cross, and dips the paschal candle into the font three times. Then an attendant priest sprinkles some of the water over the people. Finally, the celebrant mixes the oil of catechumens and holy chrism with the baptismal water.

After the blessing of the font, the procession is re-formed, and all return to the high altar, where the Litany of the Saints is recited or sung as a petition for the newly baptized and an appeal to the Church Triumphant to help the Church Militant. During its recitation, the ministers, divested of cope and chasuble, lie prostrate until the *Te rogamus, audi nos*, when they arise, and proceed to the sacristy to vest in white for the celebration of Holy Mass.

The Mass which follows has no *Introit*, *Offertory*, *Agnus Dei*, or *Communion Verse*. At the *Gloria* the church and sanctus bells, silent since Holy Thursday, are rung. The violet coverings are removed from the statues, and the *Alleluia* is sung three times by the celebrant, followed by the choir. This is the formal ending of Lent, since it signifies joy over Christ's Resurrection, and the rising of the faithful to a new life with Him. The Lenten fast, however, continues until noon. Vespers are recited or sung after the Communion of the priest. This custom dates from the time when the celebration of the vigil was anticipated in the morning and became one with the Mass—the vesper prayer serving as the *Postcommunion*. It is the shortest vespers of the whole liturgical year.

PASCHALTIDE (MYSTERY OF THE REDEMPTION)

This season extends from Easter Saturday until the Saturday before Trinity Sunday. It reminds the faithful of the infant Church, corresponding to the forty days after our Lord's Resurrection, during which He built up His Church. The whole season may be said to form one single feast day in which are celebrated the mysteries of our Lord's Resurrection and Ascension, and the Descent of the Holy Ghost upon the Apostles. The *Regina Coeli*, which is a triumphant hymn in honor of our Lord's Resurrection, is said standing during these days. No fast days occur during this joyous time. The mystical union of the Church with Christ in His risen splendor puts her in a transport of joy, which is shown forth in the liturgy of the whole season. This joyous spirit is especially noticeable in the first week, in which there is a proper Mass for every day. The beautiful sequence *Victimæ Paschali* is recited at each Mass said during the week.

Paschaltide may be divided into three sections: from Easter to the feast of the Ascension, or the period of the Resurrection; from the Ascension to the vigil of Pentecost; and from the vigil of Pentecost to the octave of Pentecost. The Hebrew word *Pasch* means passage, and denotes the rescue of the human race from the slavery of Satan and of sin, and of its restoration to the freedom of the children of God.

Easter Sunday. Christmas is the feast of love, Easter the feast of hope. It is the chief of all feasts—the culminating point of the Church's life in her liturgical cycle. The Resurrection of our Redeemer is not only the most glorious event in His whole earthly course, but also the most striking proof of His divinity, and the foundation of our whole Faith.

Because it was at the time of the Jewish Passover that our Lord died and rose again, and because the Mosaic rites yielded to those of the New Dispensation, the Church has kept the Jewish method of ascertaining the date of Easter. The Council of Nicea decreed that the feast should always be kept on the first Sunday following the full moon after the twenty-first

of March. Therefore it cannot fall earlier than March twenty-second, nor later than April twenty-fifth. The name *Easter*, derived from the Anglo-Saxon *Eostra*, signifies the goddess of the dawn and of spring, in whose honor in pagan times fires of joy were lighted around the time of the spring equinox. The liturgical name of Easter is the Sunday of the Resurrection of our Lord Jesus Christ.

The Easter Mass is appropriately celebrated at Rome in the Church of St. Mary Major. The present Easter Sunday Mass was the former second Mass of Easter day. The first Mass at midnight or early dawn, which is now that of Holy Saturday, was intended for the neophytes, whereas the second Mass in broad daylight was for the faithful in general.

Rogation Days. Monday, Tuesday, and Wednesday before Ascension Thursday are days of special petition to God for favorable weather for the crops and for the remission of the sins of the petitioners, as well as for those of others. The petitions are made through the recitation of the Litany of the Saints. In many places a procession forms part of the services. In monastery churches, the procession is of obligation.

These Rogation Days had their origin with St. Mamertus, Bishop of Vienne, who introduced them about the middle of the fifth century when a great plague was destroying the people. They were adopted into the Roman liturgy in the ninth century by Pope Leo III. These three days are referred to as the Minor or Lesser Litanies, in contradistinction to April 25, the feast of St. Mark, which is called the Major Litanies. The same Litany of the Saints is said on all four days, and the recitation is of obligation on all those who are bound to the recitation of the Divine Office.

Ascension Day. This is a movable feast, depending for its date upon that of Easter. It occurs forty days after Easter, and commemorates the day on which our Lord bade His Blessed Mother and His Apostles and disciples farewell, ascending from their sight to take His place at the right hand of His Father in heaven. Ascension Day is now a holyday of obligation. It was well established in the fourth century. Its vigil dates from the ninth century, and its octave from the tenth. There is no fast or abstinence on the vigil of the Ascension, since it is a joyous feast. After the *Gospel* of the Mass on this day, the paschal candle is extinguished.

Pentecost. This glorious feast, which takes place fifty days after Easter, is the completion and crowning of the Easter feast. It formerly closed the Easter season, but now has a privileged octave. It also has a vigil on which the blessing of the baptismal water takes place, in a manner similar to that employed on Holy Saturday. The Mass on the vigil is preceded by the reading of the prophecies. In Rome it is celebrated at St. John Lateran's Basilica.

Pentecost Sunday is sometimes called Whit Sunday, because of the white garments worn by those who had been baptized on the vigil. The station

of the feast is the Basilica of St. Peter. Red is the liturgical color proper to Pentecost, recalling the tongues of fire.

The first three days of the octave of Pentecost, like those of the octave of Easter, are feasts of the first class, and in some places Pentecost Monday is observed as a holyday of obligation. Wednesday, Friday, and Saturday of this week are Ember days, but though they are days of fasting, the red vestments are worn, and the joyous *Alleluia* is retained in the Mass. The Sequence, *Veni, Sancte Spiritus*, is said throughout the octave.

TIME AFTER PENTECOST

This extends from Trinity Sunday to the first Sunday of Advent. This period contains more feasts of saints than do the other seasons. The principal feasts which occur during this season are: those of the Holy Trinity, Corpus Christi, and the Sacred Heart. The first is a fixed feast, whereas the last two are movable.

In this time after Pentecost, the sanctoral cycle is seen in its fullness, for it shows at its true value the temporal cycle, upon which it depends. Green is the color of the priest's vestments on the Sundays within this period, expressing hope in the second coming of our Lord, and in the eternal reward which He will confer on the faithful. The Pentecostal period may last from twenty-three to twenty-eight weeks, depending upon the date of Easter Sunday. The common Sundays had no distinct liturgical position until after the sixth century. By the end of the eighth century, the Church year had already assumed its present form.

Movable Feasts. The two movable feasts which occur during the time after Pentecost are Corpus Christi and the feast of the Sacred Heart.

1. *Corpus Christi*—The feast of Corpus Christi was instituted by the Bishop of Liège, who ordered that it be kept throughout his diocese in 1246, because of a vision of the nun, Juliana of Montcornelion, who claimed that she saw the moon shining brightly in all but one spot, which she said denoted the absence of a feast in honor of the Blessed Sacrament.

Pope Urban IV established the feast, which was extended to the universal Church in 1311, so that greater honor might be paid to the Blessed Sacrament than is accorded it on Holy Thursday, when the Church is in mourning. It was also instituted to make reparation for the coldness and indifference shown to our divine Lord present upon the altar.

Corpus Christi is a first-class feast with a privileged octave. According to the general law of the Church it is a holyday of obligation, although abolished as such in the United States. It is celebrated on the Thursday following Trinity Sunday. Thursday was chosen in memory of the day on which the Blessed Sacrament was instituted. The Mass and Office for this feast were composed by St. Thomas Aquinas.

The procession, which is held either on the feast itself or on the following Sunday, was introduced about fifteen years after the establishment of the feast, though originally it was not directly connected with the feast itself. The procession is of prescription, unless circumstances are such that it must be omitted. Two Benedictions are given on side altars, or in the cemeteries if connected with the church, and the third benediction is from the high altar of the church itself.

2. *The Feast of the Sacred Heart*—This feast is related to that of Corpus Christi because it is in its very nature a glorification of the Person and of the Incarnation of the Son of God. Likewise, its origin has many resemblances to that of Corpus Christi. In the Middle Ages, two Benedictine virgins, Gertrude and Mechtilde, had clear visions of the Sacred Heart. Again in 1675, our divine Lord, appearing to St. Margaret Mary, requested that this feast be observed. He disclosed His Sacred Heart to her and said; "Behold this heart which has loved men so much, and which receives in return, for the most part, nothing but ingratitude, contempt, irreverence, and sacrilege. I ask you, therefore, to have the Friday after the octave of Corpus Christi set apart as a special feast in honor of My Heart."

The feast of the Sacred Heart was established in several dioceses under Pope Clement XIII, in 1765. In 1857, at the request of the bishops of France, it was extended by Pope Pius IX to the universal Church. In 1928, Pope Pius XI raised it to the dignity of a double of the first class, with a privileged octave. A new Mass, with a proper *Preface*, was published.

Fixed Feasts. The feasts which follow are fixed feasts of both the Sanctoral and Temporal Cycles.

1. *Trinity Sunday*—The doctrine of the Holy Trinity is the first of all dogmas. Although Trinity Sunday was observed as far back as the tenth century, its date varied in different countries. It was instituted by Stephen, Bishop of Liege, in 920, for his diocese. It was made universal in 1334 by Pope John XXII, who designated the Sunday after Pentecost as its proper day.

A feast is the memorial of some fact which took place at a certain time. The Trinity is timeless or eternal, therefore this feast does not commemorate an event, but it is an occasion for the faithful to offer more than usual solemn tribute of worship to the mystery of the Unity and Trinity of God. Now that the work of the Redemption has been solemnly commemorated, Holy Mother Church devotes a solemn feast to the source of the Redemption, and pays special honor to the Most Holy Trinity. All other matters of faith are built up on this doctrine and rest upon it, and anyone who denies it is not a Christian.

All Sacraments are administered, and all blessings are given in the Name of the Most Holy Trinity, and all prayers of the Church begin and

end by invoking the Holy Trinity, either by use of the sign of the cross, or by the short prayer, "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." Christmas, Easter, and Pentecost are feasts of the Father, Son, and Holy Ghost respectively, but on the feast of the Blessed Trinity the Church combines the three works of creation, redemption, and sanctification into a mighty prayer of praise and thanksgiving.

2. *St. John the Baptist*—This feast, celebrated on June 24, is probably the oldest feast in honor of a saint. Unlike that of other saints, it commemorates the date of John's birth, rather than that of his death. Originally the feast belonged to the great feasts of the Church, with a preparatory period of fasting beginning with Pentecost. The fast has since been abolished. It was also a feast of obligation, with three Masses celebrated in honor of St. John—the first in honor of his calling, the second honoring the announcement of his birth by the archangel, and the third honoring his dignity as the precursor and baptizer of our Lord. The name of St. John is among those inscribed in the Canon of the Mass.

John was the son of a priest named Zachary and his wife Elizabeth, who was the cousin of Mary, the Mother of Jesus. Zachary and Elizabeth were childless in their old age, which caused them great sorrow. Never despairing, they prayed unceasingly, and God rewarded them by sending the Archangel Gabriel to Zachary to tell him that his wife had conceived, and that the child who would be born of her would be "great before the Lord . . . and go before Him in the spirit and power of Elias . . . to prepare for the Lord a perfect people" (Luke 1:15-17). Because Zachary doubted the word of the angel, he was struck dumb until after the birth of the child, who was called John.

When Mary, who had been informed by the Archangel Gabriel of the conception of John, visited her cousin Elizabeth, John was sanctified in his mother's womb, and was born free from original sin. He became a prophet, preaching penance to prepare the way of the Lord. Before Jesus began His public life, He was baptized by St. John. Though St. John then yielded his place to his Lord and Master, he continued his good work.

St. John had tried to convince Herod, who was living in sin with Herodias, his brother's wife, of the error of his ways. This angered Herodias, who thereafter opposed John. When Herod, pleased by the dancing of Salome, daughter of Herodias, promised to grant her anything she desired, her mother requested Salome to ask for the head of St. John. Thus John met martyrdom in the performance of his duty.

3. *Feast of the Precious Blood*—The feast of the Precious Blood was introduced and appointed for the entire Church by Pope Pius IX in 1849. He assigned the first Sunday in July as its proper date. Its institution was

to perpetuate the memory of the triumph of the French army in vanquishing the enemies of the Church who had driven the Pope from Rome, and to acknowledge that it was due to divine intervention that this had been possible. Pope Pius X changed the date of the feast to the first day of July.

The reasons for honoring the most precious Blood of our Lord are noteworthy. The dignity and sublimity of this sacred Blood, and its participation in the divine and human calling and mission of Christ render it an object of adoration. The continual effectiveness and redemptive activity of this Blood, which is an essential part of the sacred humanity and, consequently, hypostatically united to the Second Person of the Blessed Trinity, also make it deserving of homage. Finally, Christ continually offers this Blood at Holy Mass; it is His Blood that cleanses the soul in Baptism and in Penance; and this Blood strengthens and sanctifies the soul in the other Sacraments.

4. *Feast of the Visitation of the Blessed Virgin Mary*—The extended observance of this feast, which is held on July 2, is the result of St. Bonaventure's action in persuading the general chapter of Franciscans in 1263 to adopt the feast for the entire Order of Friars Minor. The feast was not universally observed until the time of Pope Urban VI in 1389. It was raised to the rank of a double of the second class by Pope Pius IX.

The feast of the Visitation commemorates the charity shown by Mary in her visit to her cousin Elizabeth after Mary had been told by the Archangel Gabriel that God would soon send a son to Elizabeth. Mary reached Hebron at the evening hour and miracles began at once—the sanctification of Elizabeth's baby took place, the secret of Mary's maternity was revealed, and Elizabeth had the honor and happiness of being the first mortal to adore the Word made Flesh with words of praise and greeting. At this time, too, Mary uttered her beautiful hymn of praise, the *Magnificat*,* which has been so gloriously fulfilled.

5. *Our Lady of Mount Carmel* (July 16)—A pious tradition tells that a number of men who had followed John the Baptist embraced the Christian faith on Pentecost. They erected the first church to the Blessed Virgin on Mount Carmel, and established the Order of Mount Carmel.

In 1212, two English crusaders made a pilgrimage to Mount Carmel and induced the order there to seek refuge in England from the attacks of the Saracens.

After the arrival of the members of the Order of Mount Carmel in England, Simon Stock, a pious English youth, was told by our Blessed Mother to join them. He left his hermitage, which was a hollow tree, and became one of their number. Because the order was meeting with strong opposition, Simon implored our Blessed Lady for a sign of her protection.

* *Vide* Part VI, *Ecclesiastical Terms*, p. 251.

Mary appeared to him on July 16, 1251, and placed in his hands the habit of the Carmelite Order, with the brown scapular, so that the order might be made known and protected from evil. She extended the merits of this order to all who wear the small scapular, and added that no one who died wearing it would suffer eternal punishment.

In 1245 Pope Innocent IV gave his approbation to the rule of the Carmelites under the generalship of St. Simon Stock, and in 1726 Pope Benedict XIII extended the celebration of the feast of Our Lady of Mount Carmel to all Christendom.

6. *The Transfiguration of Our Lord Jesus Christ* (August 6) — During the second half of the public life of Jesus, shortly after He had foretold His sufferings to His disciples, He took three of them up to Mount Thabor where He was transfigured before them. It is of this event that the faithful are reminded on the beautiful feast of the Transfiguration.

This feast had long been kept on August 6 in different churches of both the East and the West. Pope Callistus III extended the feast to the whole Church in 1456 in thanksgiving for the victory over the invading Moslems. Three Masses were previously offered on this day, and the feast also had a vigil. Pope Pius X raised it to the rank of a double of the second class. It is now the patronal feast of the Basilica of St. John Lateran, formerly called the Basilica of St. Saviour.

7. *The Assumption of the Blessed Virgin Mary* — The feast of the Assumption, observed on August 15, is the most ancient and solemn feast of the cycle of Mary. Not only in life, but also in death, Mary shunned all mention and praise. Tradition tells how the secret of her going back to God was whispered abroad. She had received Holy Viaticum from the faithful hands of the Beloved Disciple, in the presence of the Apostles who had assembled from distant lands and stood around their dying queen.

St. Thomas, however, did not reach her in time, and it is said that for his comfort and for the consolation of all generations who call Mary "Blessed," the Apostles opened her sepulchre on the third day after her death. They found it full of flowering lilies, but the Lily they had laid there had gone. At once they understood that the Lord had come and called her from that sleep and had taken her away to bloom forever in heaven. The Apostles delivered their discovery to the Church, which has held fast to the Tradition.

Although the Assumption of our Lady is not yet a dogma of the Church, the feast has an octave, and it is a holyday of obligation. For many centuries, part of the festal ceremonies was a procession formed at Jerusalem by numerous pilgrims who went to pray at the tomb of the Blessed Virgin. At Rome from the seventh to the sixteenth centuries, the papal cortege went from the Church of St. John Lateran to that of St. Mary Major.

According to Tradition, Mount Sion is the place of Mary's death, and the Garden of Gethsemane, at Jerusalem, the place of her burial. Pope Benedict XIV called the belief of her assumption a "pious and probable opinion." Since original sin is the cause of the penalty of death and bodily disintegration, it was not fitting that Mary, who was never under the dominion of Satan, should suffer bodily disintegration. However, Mary passed through the gates of death so that she might be like her divine Son. When the Church extended her calendar of feasts to saints who did not die a martyr's death, it seemed but right that the Mother of our Lord, who had always been venerated, should be honored with a special feast.

8. *The Nativity of the Blessed Virgin Mary* (September 8) — Nothing is known regarding the origin of this feast, but establishment on this day is said to be miraculous. A certain holy religious heard heavenly music every year on the same night. When he asked the reason for this, God revealed that the music was to honor the birth of Mary, which took place on that day. Joachim and Anne were the parents of Mary, who was free from sin from the moment of her conception. The feast of the Nativity of Mary has been celebrated since the close of the seventh century.

9. *Holy Name of Mary* — According to Jewish custom, eight days after birth, the child of Joachim and Anne was given the name *Mary*, meaning lady or sovereign. The feast of the Holy Name of Mary was formerly held on the Sunday following the Nativity of the Blessed Virgin. Although long held in esteem, this feast was not established until 1513 in Spain. Pope Innocent XI, about 1683, made it a universal feast in gratitude for Mary's protection of the Christians from the Turks during the siege of Vienna. The present date, September 12, was assigned to the feast by Pope Pius X in his revision of the Breviary in 1911.

10. *Exaltation of the Holy Cross* (September 14) — Although at first despised and cast away by the Jews and pagans, the cross borne by our Lord was miraculously recovered by the Empress Helena and became the object of holy veneration on the part of Christians. Once seized by King Chosroes of Persia, a pagan, it was recaptured by the great Heraclius, emperor of the Greeks. Several centuries later it was given to St. Louis, King of France, September 14. St. Louis divested himself of his kingly robes and bore the cross and other instruments of the passion of our Lord on his shoulders to the chapel which he had built to receive them.

11. *Seven Dolors of Mary* — Devotion to the Seven Sorrows of Mary has long been practiced in the Church. There are two days set apart for commemorating her dolors, one in Lent (*q.v.*), and one on September 15. The seven saintly founders of the Servite Order were the first to introduce this feast into Italy, in the seventeenth century. It was extended to the whole

Church by Pope Pius VII in 1814. Pope Pius X raised it to a second-class feast in 1908, and in 1912 this date—September 15—was fixed.

The sorrows of Mary are: the startling prophecy made to Mary in the temple by the holy Simeon, the flight into Egypt, the loss of the divine Child, the sad meeting of the Mother and Son on the way to Calvary, the heartbreaking crucifixion, the sorrow felt by Mary when the lifeless Body of her dear One was placed in her arms, and the burial of Jesus.

12. *Feast of the Holy Rosary*—The rosary can be called an apostolic devotion, because it is related in the Acts of the Apostles that "They were persevering in prayer with the women and with Mary, the Mother of Jesus." To say the rosary is to persevere in prayer with the Mother of Jesus.

This feast was instituted by Pope St. Pius V to recall the victory over the Turks at Lepanto in 1571, a triumph which was obtained through the prayers of the Confraternity of the Rosary. At this time the Pope introduced the petition "Mary, Help of Christians," into the Litany of the Blessed Virgin. The feast was originally that of Our Lady of Victory, celebrated on October 7. After the victory of Prince Eugene over the Turks at Peterwadein, the two feasts were combined. The feast of the Holy Rosary, which originally had been observed on October 2, is now observed on October 7.

The rosary, which was given to St. Dominic by our Blessed Mother, was said in some form from the early Middle Ages. Before the end of the sixteenth century, many popes had recommended it and enriched it with many indulgences. It consists of fifteen decades or mysteries, recalling the chief events in the lives of Jesus and Mary: five joyful, five sorrowful, and five glorious mysteries. By means of the rosary, the faithful weave a garland of roses for the Blessed Virgin.*

13. *Feast of the Kingship of Our Lord Jesus Christ*—The object of the feast of the kingship of our Lord is to stamp out the plague of anticlericalism and secularism which infects modern society, to bring man to acknowledge and to vindicate the rights of Christ over individuals and over peoples, and thus to establish "the peace of Christ in the kingdom of Christ." Christ is the King of the world, of all nations, of all individuals. He does not wish to rule like other kings of this world, over lands and provinces; but He wishes to rule over the reason, the will, and the hearts of all men.

In instituting this feast in the jubilee year of 1925, Pope Pius XI designated the last Sunday in October—the Sunday before the feast of All Saints—as the day most appropriate. It occurs toward the close of the liturgical year and thus the kingship of Christ becomes a fitting completion and consummation of the mysteries of the life of Christ which were already commemorated during the year. Before celebrating the triumph of All

* Vide Part IV, Chap. II, *Various Devotions and Symbols*, "The Rosary," p. 161.

Saints, the faithful proclaim and extol the glory of Him who triumphs in all saints and in all the elect.

14. *Feast of All Saints* (November 1) — The feast of All Saints is a holyday of obligation in which the Church honors not only those saints whose memory was celebrated during the year, but also those who have no feast in their honor. She venerates in one common festival all of God's elect who rejoice in the vision of God, even those whose names are unknown. All are urged to imitate the saints, and to long for participation in their heavenly bliss.

The feast of All Saints was introduced into the liturgy by Pope Gregory IV in the seventh century. It owes its origin in the Western Church to the dedication of the Pantheon in honor of the Blessed Virgin and all martyrs. It has a vigil and an octave. Its vigil is commonly called "Hallowe'en," that is, the eve of All Hallows.

15. *All Souls' Day* — This was originally a holyday of obligation. The Church, in celebrating All Saints' day, venerates all her children in possession of the joys of heaven with becoming songs of praise. Today, November 2, with no cessation of her motherly care, she would help all her children suffering in purgatory by interceding for them with Christ, so that they may be quickly taken up into heaven. Should this day fall on Sunday, the feast is transferred to Monday.

In 998 Abbot Odilo, of the famous Benedictine monastery of Cluny, instituted this feast in all the monasteries of his congregation, by ordering the bells to be tolled after the vespers of November 1, and the Office of the Dead to be chanted. On the day following, all priests of the congregation were to celebrate Mass for all the departed members of the Church. Due to the widespread influence of the Order of Cluny, this devout custom was soon adopted throughout Gaul and Germany, but was not universal in the Church until the fourteenth century.

Popes Pius X and Benedict XV gave special distinction to the day by granting the great "toties quoties" indulgence for the Poor Souls. All who receive the Sacraments, visit a church or proper chapel, and there pray for the intentions of the Holy Father, can gain a plenary indulgence for each visit from noon of November 1 to midnight of November 2. This indulgence, however, must be applied to the Poor Souls. Pope Benedict XV, during World War I, granted priests permission to celebrate three Holy Masses on this day, in order to come to the assistance of the countless dead. There is a special office for this day, which begins with Vespers of the Dead after the second Vespers of All Saints' Day.

16. *Presentation of the Blessed Virgin* — When Mary was presented at the temple she was but three years of age, but already wiser and more

prudent than the most enlightened cherub in heaven. Although Joachim and Anne presented her as their offering to God, it was Mary's own choice. Now mortal lips for the first time pronounce the vow of virginity. In the little child presented in the temple, the Church bids all see the true and living temple of the Lord, wherein "the living Bread come down from heaven" shall be conceived by the Holy Ghost.

Pope Gregory XI, in 1372, hearing of the feast kept in the East on November 21, introduced it at Avignon. Pope Sixtus V extended it to the whole Church in 1585, and Pope Clement VIII later raised it to the rank of a greater double.

17. *The Immaculate Conception*—In the Eastern Church, the feast of the Immaculate Conception was observed as early as the seventh century; in the Western Church, as early as the ninth century. Pope Gregory XV gave it the title *Conceptio Beatae Virginis Mariae Immaculatae* in 1622.

In 1693 Pope Innocent XII raised it to a feast of the second class with an octave. Pope Clement XI declared the feast a universal holyday in 1708. Pope Pius IX gave a new office and a new Mass for its celebration in 1863. Pope Leo XIII raised it to a first-class feast with a vigil in 1879. The first Plenary Council of Baltimore in 1846 chose the Blessed Virgin Mary in her Immaculate Conception as the principal patroness of the United States. The feast is celebrated on December 8.

The idea of the preservation of Mary from all sin was vigorously debated by theologians during the Middle Ages, but was clarified more and more under the authority of the popes. Thus the dogma announced by Pope Pius IX on December 8, 1854, had already been universally accepted as such in the seventeenth century. Mary is *preserved* free from sin, mankind is *rescued*; she is without spot or stain, men are cleansed; the Precious Blood protected her, for men the Precious Blood obtains pardon.

PART II

LITURGICAL FUNCTIONS

CHAPTER IV

INTRODUCTORY NOTES

Next to the Holy Sacrifice of the Mass, which will be discussed fully in Part III, the outstanding forms of liturgical worship are the liturgical prayers of the Church, the Sacraments, the sacramentals, the liturgical processions.

All Christians without distinction, from the pope to the smallest child learning about God, live the same liturgy, even though in varying degrees, since all participate in the same feasts and move in the same liturgical cycle. Indeed, as Pope Pius X states in his catechism, "If the faithful were well instructed and celebrated the feasts in the spirit intended by the Church when She instituted them, there would be a notable renewal and increase of faith, piety, and religious instruction." The feast of Christmas, for instance, teaches the doctrine of the Incarnation; that of Easter makes known the awful, yet gladsome facts of the Redemption; and each other feast teaches its lesson. By following the various feasts, the faithful learn what God has deigned to do for their salvation, and what they must do in order to attain it.

Since the liturgy combines doctrine and practice, it is of vital importance to acquaint the children with the liturgical cycle of the Church year as well as with the liturgical elements of such functions as the Mass, Benediction, and the Sacraments. In the Introductory Notes to Part I, it was suggested that correlation be made between the doctrinal matter and the liturgy to be taught. For instance, children, even very small ones, will be far more interested in the liturgy of Baptism if they witness an actual Baptism taking place in church. If this is not feasible, they can at least be shown the baptismal font, the water, oils, and other pertinent objects. This method has a pedagogical as well as a religious value. Then, too, the study of the liturgy—the actions, prayers, colors of vestments, music which accompany the various acts of worship, all of which are symbolic in meaning—is necessary to elaborate upon the catechism, for the catechism is to religion what

the elementary grammar is to English—a foundation stone upon which must be built the firm structure of piety.

Although not all prayer is liturgical, both liturgical and nonliturgical prayer have been treated under one general heading for the sake of convenience. Though prayer is rather an abstract subject, some project work may be done to aid the children in learning the words of certain prayers, and to make these words more meaningful to them. The Catechetical Guild¹ has material for projects on the *Our Father* and the *Apostles' Creed*. *Religion Teaching Plans*² has a project which is suitable for grades seven and eight. As regards meditation and contemplation, while it may be too much to expect the children to contemplate, the teacher can certainly teach them to meditate from time to time. She can show them that they already do so in reflecting upon the mysteries of the rosary, and when saying the stations of the cross—both of which are familiar actions. She might even read occasionally a short passage of exceptional beauty or appropriateness from some spiritual-reading book, or one of the parables of our Lord, an account of one of His miracles, etc., and then allow the children a few minutes of silent thought. In this way, she will bring home to them the proper appreciation of the beauties of their religion.

The Divine Office is the liturgical prayer *par excellence*, if the Mass is excepted. However, only that part of the office in which the laity participate from time to time is explained in detail. The other parts are simply mentioned incidentally here, but are defined in Part VI.

The best time to introduce the liturgy relating to the Sacraments is when they are being studied in the regular catechism lesson. While some syllabi specify certain Sacraments to be discussed at length in various grades, others leave this to the teacher. The teacher should have a thorough knowledge of the Sacraments, in order to be able to answer any questions which may be asked, and to form a background for the lesson. Project work on the Sacraments is always interesting. The Catechetical Guild³ has quizzes, games, and puzzles, in addition to other projects on the various Sacraments. St. Anthony's Guild⁴ publishes twenty-one charts, three for each Sacrament, which are a valuable adjunct in presenting the Sacraments. *Religion Teaching Plans*⁵ has a project on the Blessed Sacrament for grade three, one on Extreme Unction for grade seven, and others on the various Sacraments for grades five, six, seven, and eight.

The sacramentals form an interesting part of the Church's liturgy, inasmuch as the faithful make such frequent use of many of them. The chil-

¹ Vide Note 1, p. 10.

² *Op. cit.*, pp. 181-184.

³ Vide Note 1, p. 10.

⁴ Sister M. Rosalia, M. H., *The Sacrament Chart* (Paterson, N. J.: St. Anthony's Guild).

⁵ *Op. cit.*, pp. 89-104; 159-161; 148-154; 155-158; 139-147.

children are always fascinated when they learn the history of the various sacramentals, their original purpose, how they are blessed, etc. If no provision is made in the syllabus for presenting any particular sacramentals, the teacher may select one occasionally as the topic of her morning talk, and stress its proper use. This should be seasonal to be effective; i.e., discuss "Ashes" before Ash Wednesday, "Palms" before Palm Sunday, "Holy Oils" when teaching any of the Sacraments in which they are used, etc.

How often people participate in processions without reflecting upon or realizing that they are liturgical functions. Those processions which are prescribed by the liturgy, namely those of Palm Sunday, Holy Thursday, Good Friday, the Rogation Days, and Corpus Christi, are truly liturgical acts. It is the catechist's duty to instill in the children a desire to enter wholeheartedly into everything that pertains to the liturgy. Therefore, she should dwell upon the beauty and significance of processions, either at certain times prescribed by the syllabus, or on some day immediately preceding the time when a procession is to take place.

The more the catechist learns to "tie up" the various phases of her work, the better will be her results. She should frequently offer up the greatest liturgical act—the Holy Sacrifice of the Mass—to obtain from the divine Teacher some of His patience, wisdom, and insight. Let her beg her Master to implant in the hearts of her pupils a deep respect for things liturgical, and an ardent wish to learn more about their holy religion.

CHAPTER V

PRAYER

Prayer is the lifting up of the mind and heart to God. It is a pious conversation with God, by which the creature acknowledges and recognizes God's Omnipresence. By means of prayer, man adores God, praises Him, and thanks Him for all the benefits which He, as a loving Father, has bestowed upon all His children. In prayer, man also asks for all those things he needs, whether for soul or for body. Prayer is both an act and a habit, and he who has the habit of prayer is said to possess the virtue of prayer, which makes him closely united with God. Prayer is an essential duty of a Christian. Through prayer he obtains grace, without which he can do nothing to merit heaven.

Kinds. It is difficult to attempt to classify prayer, since strictly speaking all liturgical acts are a prayer, in that they unite the partakers with God. But some arbitrary division may be helpful. Therefore, vocal prayer (which may be public or private, liturgical or nonliturgical), and mental prayer will be considered.

1. *Vocal Prayer*—Vocal prayer (expressed by word of mouth) may be either public or private. Vocal prayers are said to be public when they are offered by the ministers of the Church and the faithful lawfully gathered (or by the minister only; e.g., Breviary by priest is said privately) acting in the name of the Church. This is the most excellent and efficacious prayer.

Public Liturgical Prayer. Since the principal liturgical acts—the Holy Sacrifice of the Mass, the Divine Office, and the administration and reception of the Sacraments—are performed by groups in some corporate manner, they are public vocal prayers of a liturgical nature. Every official prayer or ceremony instituted by the Church has a power of impetration, which is, of itself, irresistible. Therefore, when the faithful join in liturgical prayer, they are not only acting as individual souls offering homage and presenting petitions to God, but they are united with the whole Church which gathers up their imperfect homage and unites it with its own perfect homage and its own powerful appeal. As liturgical prayer is the work of the Holy Ghost, and is filled with the dogmas of the Church, the faithful can learn all they need to know if they observe the Church's liturgy closely.

The Mass as a liturgical prayer and as a Sacrifice will be treated fully in Part III of this work. It need only be said here that all should enter actively

into the corporate prayer and worship of the Mystical Body of Christ, since one can hardly be said to be living the life of Christ, if he does not use the officially constituted means of uniting himself with Christ.

Divine Office. The next public prayer in rank of importance is the Divine Office. The Divine Office designates those daily prayers which are offered up to God officially by the Church through her ordained ministers. Sometimes the Divine Office is referred to as "Canonical Hours," the reason being that it is divided into different sections for the different hours of the day and night. These hours are: *Matins* and *Lauds*, which are recited during the night by some religious communities; *Prime*, a morning prayer; *Terce*, *Sext*, *None*, and *Vespers* the day prayers (assigned to various hours during the day); and *Compline*, a prayer before retiring at night. Like the Mass, the Divine Office follows the spiritual path of the liturgical year, which further enhances its value.

The evening prayers (*Vespers* and *Compline*), are frequently chanted in the public church so that the faithful may attend the services and join their voices to those of the monks or religious. For that reason, this portion of the Divine Office will be explained further.

The Church begins and concludes the celebration of a feast with the evening service, or *First* and *Second Vespers*. In the first centuries, attendance at *Vespers* was obligatory on Saturday and Sunday evenings, as a part of the Sunday worship. Formerly, too, the people and the clergy united in singing the psalms.

Vespers are composed of five psalms which vary considerably with different feasts and days. They are generally of a Messianic import, especially those chanted on the principal feasts, and on Sundays. *Vespers* begin with the psalm "Dixit Dominus," which announces that the Messiah sits at the right hand of the Father. This is followed by the four other psalms and the chapter and hymn, which vary according to the feast and to the season. During the singing of the *Magnificat* which then takes place, the altar, the celebrant, ministers, and people are incensed in turn. A commemoration of the day may follow, and *Vespers* are concluded with one of the various anthems to the Blessed Virgin.

The priest who says the *Vespers* is called the celebrant; those who assist him as deacon and subdeacon are called the ministers; those who sing the antiphons are called the chanters; those who serve are called acolytes, and the one who directs the ceremonies is called the master of ceremonies. If the celebrant be a bishop, the *Vespers* are called *Pontifical Vespers*.

Compline, the last prayer of the day, frequently is said immediately after *Vespers*, especially when the services are public. Sometimes (usually on Sunday afternoons), *Compline* is said instead of *Vespers*. In *Compline* the soul prays for protection or help in sleep—the natural sleep of night, the

sleep of the soul in sin, and the sleep of death at the end of life. After asking and obtaining a blessing, the *Confiteor* is recited. This is followed by three psalms, and a hymn. *Compline* concludes with the beautiful canticle of Simeon, *Nunc dimittis*. When *Vespers* and *Compline* are said together, the Anthem to the Blessed Virgin is said after *Compline*, and not after *Vespers*. Otherwise, each part ends with an anthem according to the season. Frequently Benediction of the Blessed Sacrament follows these official prayers, either when *Vespers* and *Compline* are both recited, or when either is said alone.

Although ordinarily the laity do not recite the Divine Office, there is a movement on foot to organize lay people into a "League of the Divine Office." The Breviary has been translated into English, and the old concept that the Divine Office is for priests only is gradually changing. Since the Divine Office is the official prayer of the Church, and all owe homage and glory to God, all, as members of the Mystical Body of Christ, might well take part in this prayer. The League of the Divine Office was established to encourage the laity to pray with the Church. It is composed of men and women who voluntarily agree to recite some part of the Divine Office every day.

Little Office of the Blessed Virgin Mary. The Little Office of the Blessed Virgin is arranged in seven hours like the Breviary Office, but is much shorter in form. The compilation is attributed to St. Peter Damian. The Office changes at Advent, and at the feast of the Purification, and the *Alleluia* is omitted during Lent. The anthems also vary according to the season as in the Divine Office. Otherwise, this office does not change each day as does the Divine Office.

The Little Office is recited by many religious communities of women. It is also becoming a popular devotion with many lay people, who include it among their private prayers—a practice to be commended.

Other Vocal Prayers. As regards vocal prayers which are not liturgical, they are almost too numerous to mention. Some of these are the Rosary (which forms part of the October devotion commanded by Pope Leo XIII in 1883 to be held in all parish churches from October 1 to November 2); the Way of the Cross, which is a popular Lenten devotion; the Tre Ore Service on Good Friday; numerous novenas; devotions to the Sacred Heart, to the Souls in Purgatory; and various litanies which are said upon special occasions. Most of these prayers and devotions will be discussed at length in Part IV of this volume, which treats of various devotions. Five litanies only have been approved for public devotion. These are the Litanies of the Saints, of the Blessed Virgin, of the Holy Name of Jesus, of the Sacred Heart, and of St. Joseph. Others, however, may be recited in private, if they bear the approval of the ecclesiastical superior.

Private Prayer. Private prayer, as opposed to public prayer, is necessary since some of the needs of the soul cannot be satisfied except in private converse with God. Such prayers are morning and evening prayers, the rosary, examination of conscience, prayers in preparation for Confession and Communion, and aspirations, of which the faithful should make frequent use. Private prayers prepare the soul for better participation in liturgical prayer by awakening that attention, recollection, and ardor which give life to the set forms of the liturgical prayers. Liturgical prayers, on the other hand, give the right impetus to private prayer by guarding against excess or extravagance in prayer.

2. *Mental Prayer*—Prayer may be said without words. It is then an act of the understanding and of the will. When a person thinks seriously in a prayerful mood about sacred things, he is meditating. If he wishes, he may use a book to suggest a subject for meditation—and what is to prevent his using a liturgical book for this purpose?

When one fixes his attention upon a truth made habitual to the soul by many previous acts of reflection, and regards that object with a silent continuous sentiment of love for the truth contemplated, his mental prayer becomes contemplation.

CHAPTER VI

THE SACRAMENTS

Definition. A Sacrament is an outward sign instituted by Christ to give grace. The outward sign indicates the invisible (inward) grace. The word *Sacrament* is from the Latin *sacramentum* signifying something holy or mysterious, or a sacred obligation. In the early centuries of the Christian era, it denoted any sacred thing that was an external manifestation of God's power; however, from the twelfth century on, the word has been used to signify an external sign of grace, instituted by Christ, for the sanctification of mankind.

Even before the time of Christ, religious rites were performed with external actions. These sacraments of the Old Law did not themselves confer grace, but merely inspired good dispositions in the recipients.

Essentials. There are three things essential to a Sacrament: the outward sign, the institution by Christ, and the power of imparting grace. The visible sign is that which is perceived by the senses; it indicates something that is not so perceived. The Sacraments were not invented by man, but appointed by God to signify the interior grace which He confers through them. It is a dogma of faith that all the Sacraments were instituted by Christ, for since He is the Author of grace, only He can ordain signs that are capable of producing grace. This dogma was defined by the Council of Trent. The object of the Sacraments is to apply to men the fruit of our Saviour's Redemption, either by *conferring* grace (as in Baptism and Penance), or by *increasing* it in the soul (as in the other Sacraments, when those who receive them worthily must already be in a state of grace).

Number. The Catholic Church teaches as an article of faith that the Sacraments are seven in number. This belief is also held by the Oriental Churches which are separated from the Catholic Church. The Catechism of the Council of Trent explains that there are seven Sacraments because seven things are necessary to man: to be born, to grow, to be nurtured, to be cured when sick, to be strengthened when weak, to have rulers and magistrates invested with authority to govern, and finally, to propagate himself and his species by legitimate offspring.

Division. The Sacraments may be considered according to several classifications; necessary and not necessary, Sacraments of the living and Sacra-

ments of the dead, those that imprint a character upon the soul and those that do not.

Baptism is necessary as a means to salvation, and Penance for those who have fallen into mortal sin after Baptism. Confirmation, Holy Eucharist, and Extreme Unction are necessary by precept. Holy Orders and Matrimony are not necessary for individuals but only for the community.

Baptism and Penance are Sacraments of the dead, since they give the life of grace to the soul spiritually dead. The other Sacraments are Sacraments of the living, which means that those who desire to receive them worthily must already be living the life of grace.

Baptism, Confirmation, and Holy Orders are the Sacraments which imprint a character on the soul, and for this reason they may be received only once. The other Sacraments may be received an unlimited number of times, as long as the requisite conditions are fulfilled.

Elements. Every Sacrament is composed of two elements: matter (things—such as water, oil, imposing of hands) and form (the words spoken by the person who confers the Sacrament). In order to constitute a Sacrament, matter and form must be united and must be placed by the same person, except in Penance and in Matrimony.

Although the Sacraments were instituted by Christ, the Church has supplied many ceremonies for greater solemnity and edification, and to teach the faithful more clearly the meaning and effects of the Sacraments. Some of the ceremonies of the Sacraments are essential and are of such a nature that if omitted the Sacraments would not be validly received. Others, which precede and follow the administration of the Sacraments, although not essential, are of great utility. The words *rite* and *ceremony* are generally used in the same sense; yet some liturgists understand by ceremonies the sacred action with all its circumstances; and by rite, the manner of performing the action or the rule to be observed in performing it. In either case, ceremonies or rites are performed according to certain fixed laws of the Church contained in the rubrics.

Effects. The Sacraments always give grace if they are received with the right dispositions. Besides the sanctifying grace which is given or increased to the soul, the Sacraments confer a special grace called *sacramental grace* which God gives to help the recipient attain the end for which He instituted each Sacrament.

Minister. The two kinds of ministers of a Sacrament are the ordinary, who dispenses it by right of office; and the extraordinary, who confers it by special privilege or by reason of necessity. With the exception of Baptism and Matrimony, no man may confer Sacraments unless he be lawfully ordained by the Church. The minister, while administering the Sacrament, must have the intention of doing what the Church does. Any living person

may become capable of receiving the Sacraments, although certain requisite conditions sometimes prevent one from receiving all of them. For instance, women cannot receive Holy Orders, and no one can receive the other Sacraments without having first been baptized.

BAPTISM¹

Baptism is the Sacrament that gives to the soul the new life of sanctifying grace by which men become children of God and heirs of heaven. The word *baptism* is taken from the Greek and means *cleansing*. Washing the body symbolizes purification of the soul.

Necessity. Baptism is necessary for the salvation of all men because Christ has said: "Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God" (John 3:5).² However, those who through no fault of their own have not received the Sacrament of Baptism, can be saved through Baptism of blood or Baptism of desire. Baptism is the first of the Sacraments of the New Law, and the most necessary.

Kinds. Baptism is one: that of water, which is in reality the Sacrament as instituted by Christ; but Baptism of blood and Baptism of desire sometimes substitute for Baptism of water, and are called Baptism *in voto*. These last two remit sin and supply the regenerative grace, but do not supply the character of the Sacrament of Baptism.

1. *Baptism of Water* — Baptism of water is that which is given by pouring water on the forehead of the person to be baptized, and saying, while pouring it: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Any liquid, which properly speaking can be called "water," whether it be hot or cold, salt or fresh, is sufficient for the validity of the Sacrament. Even an admixture of any other ingredient does not change this, provided the liquid still retains the nature and properties of water. In case of necessity, even doubtful matter may and should be used, if no other is available. Water in the solid state, as ice, cannot be used unless it be melted, for there cannot be an ablution when it is in the state of ice.

2. *Baptism of Blood* — Any unbaptized person receives Baptism of blood when he suffers martyrdom for the faith of Christ. The Holy Innocents and numberless martyrs of the early Church received Baptism of blood.

3. *Baptism of Desire* — An unbaptized person receives Baptism of desire when he loves God above all things and desires to do all that is necessary for his salvation.

Institution. When Christ was baptized by St. John in the Jordan, He

¹ All definitions and much of the doctrinal matter concerning the Sacraments are taken from the *New Baltimore Catechism*, Official Revised Edition, Father M. McGuire (Benziger Brothers, 1941).

² All scriptural texts are quoted from the revised *New Testament, Confraternity of Christian Doctrine*, Washington, D. C.

gave to water the virtue of producing a spiritual regeneration through Baptism. After His Resurrection, and before His Ascension, Christ said to His Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19).

Matter and Form. The remote matter of the Sacrament of Baptism is any sort of natural water—sea water, river water, rain, or water from a spring, fountain, or pond—any water that was created by God. Water, which is so easily obtainable and so necessary to man, is the most fitting of all elements as the matter of a Sacrament which is necessary for the salvation of all men. Also, as water cools and refreshes the body, so Baptism, through its grace, moderates in a great measure the temptations that arise from the concupiscence of human nature and refreshes the soul. When Baptism is solemnly administered, the water used is blessed water mixed with holy oil and chrism. Otherwise, it may be ordinary water or holy water.

The proximate matter of Baptism is the ablution, which is by immersion, aspersion, or infusion—dipping, sprinkling, or pouring. Only the first and last methods are now permitted by the Roman rite, and the last is the one most commonly in use. The water should flow, and be sufficient to signify the idea of real cleansing. It is not sufficient that the water touch only the clothes or the hair—it must penetrate to the skin, also. If it is not possible to reach the head, the water may be poured on any of the principal parts of the body, as the breast or shoulders, or in extreme cases, even the feet and hands, in which event Baptism must be repeated conditionally if the person lives.

The true and essential form of Baptism is the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." It is essential that the same person apply the water and pronounce the form, and that these be done simultaneously, so that they be united. The person being baptized must be designated by the word *thee*, the unity of the divine nature by the words *in the name*, and the Trinity of Persons by mentioning the name of each Person of the Trinity. *Amen* is not part of the form, and should not be added.

Minister of Baptism. The bishop formerly administered Baptism, but occasionally committed this duty to priests and deacons. Since the institution of parishes, however, the priests appointed to the care of them are commissioned to administer the Sacrament. This they may not do outside their own territory, except in cases of necessity. In such cases, too, Baptism may be conferred by any human being who has the use of reason and knows how to apply the matter and form. The words may be pronounced in any language or dialect, provided they are the proper words. The priest is the ordinary minister of Baptism, and anyone who baptizes in case of necessity

is the extraordinary minister. The deacon is the extraordinary minister of solemn Baptism. He cannot use his power, however, without the permission of either the bishop or the pastor, though he may lawfully presume it when necessity urges.

A lay person, even an infidel or a heretic, may baptize provided he has the necessary intention of doing what the Church does. The person baptizing should be a male, if possible, and except in case of extreme necessity, should not be the parent of the child. A woman gives preference to a man, and a layman to a clergyman, unless the woman knows the form better than the man. The minister of Baptism, even when it is conferred privately or in the case of necessity, contracts a spiritual relationship with the child which is a *diriment* impediment, that is, an invalidating impediment, to marriage. No one may baptize himself.

In cases of necessity, Baptism may be administered anywhere; otherwise, only in the baptistry of a church. If it is necessary for an infant to receive private Baptism, he must be brought to church as soon as possible to have the ceremonies supplied.

Subject of Baptism. Everyone who has not already been baptized may be said to be subject to this Sacrament. Infants and those who have always been insane are capable of Baptism, as well as those who have already been justified by Baptism of desire. Infants should be baptized as soon as possible after birth, and adults as soon as they are properly instructed to receive this Sacrament worthily. In case of doubt as to whether a child is living or dead, it should be baptized conditionally. Children of non-Catholics outside of danger of death may be baptized only with the consent of their parents and with the assurance that they will bring the children up as Catholics. A child must be baptized according to the rite of the parents. If one of them belongs to the Latin rite, and the other to an Oriental rite, the child should be baptized in the rite of the father. However, a child may be baptized by a priest of either rite, in case one of his own rite is not readily available. If only one of the parents is a Catholic, the child should be baptized in the rite of the Catholic party.

Since Baptism is so necessary to salvation, and is required for the valid reception of the other Sacraments, it must be repeated conditionally whenever there is a well-founded doubt of the validity of the former baptism.

Sponsors. There should be but one sponsor in Baptism. He may be either of the same sex as the one to be baptized, or of different sex. Two sponsors at most are permitted, namely, one man and one woman (Canon 764). Sponsors must be baptized, have attained the age of reason, and not be excommunicated. They must not be the father or the mother of, or married to, the one to be baptized. They must also know the rudiments of faith, and must physically hold or touch the one baptized, either in person or by

proxy. At private Baptism, there should be a sponsor, if possible. Otherwise, two witnesses, or at least one, should be present to prove that the Sacrament was conferred.

When Baptism is repeated conditionally, the sponsor who acted at the first Baptism should act, if possible. Sponsors contract a spiritual relationship with the baptized person, which is a diriment impediment to marriage. If the same persons act as sponsors in private Baptism as when the ceremonies are supplied, the relationship has already been contracted. Otherwise, only the ones who were sponsors at private Baptism contract this relationship.

It is the duty of the sponsors to see that the child receives a Christian name, and to safeguard the spiritual welfare of the child in case of necessity, either because of the failure of the parents to do so, or because of their death.

Ceremonies. In Baptism the one baptized promises to renounce Satan and all his works and pomps, and to live according to the maxims and example of Jesus Christ. Some of the ceremonies of the Baptismal rite precede the Baptism strictly so called. Others accompany it, and still others follow it. Most of the ceremonies may be traced to the apostolic age.

When baptizing the priest asks "What dost thou ask of the Church of God?" to which the sponsors reply in the name of the child, "Faith." "What doth faith bring thee to?" he further asks, and the sponsors answer "Life everlasting." The priest then urges the recipient to keep the Commandments, and to love God and his neighbor. The priest breathes three times upon the face of the infant with the command to the evil spirit to depart and make place for the Holy Ghost. He makes the sign of the cross upon the forehead and upon the breast of the infant to show that he henceforth belongs to Christ. The priest then puts a morsel of blessed salt upon the tongue of the baby to signify the spiritual wisdom which is to come with the Sacrament. Next follows a prayer of exorcism, to drive Satan and his power from the soul. The ears and nostrils are touched with spittle to signify that the child's ears are to be open to the word of God, and that he is to live in the odor of sanctity. Then the child is anointed on the breast and between the shoulders with oil of catechumens to symbolize strength from Christ and readiness to bear His yoke unto life everlasting. The priest pours the water upon the head of the infant three times in the form of a cross while he pronounces the words of Baptism. The sponsors touch the child at the same time, to show that they incur and accept the spiritual relationship which will exist between them and the one baptized, and to indicate their acceptance of the duty of watching over his spiritual welfare, if necessary.

Other ceremonies, which are beautiful in their symbolism, follow. The infant is anointed on the crown of the head with holy chrism to indicate that since he was cleansed by the saving waters of Baptism he is now an

anointed one of God. A white linen cloth is laid upon the child's head, with the injunction to carry it without stain before the judgment seat of our Lord Jesus Christ. This symbolizes the purity of the newly baptized soul. Before the priest bids the one baptized to "Go in peace," he gives the child or the sponsor a lighted candle saying, "Receive this burning light, and keep thy Baptism so as to be without blame; observe the Commandments of God, that when our Lord shall come to His nuptials, thou mayest meet Him together with all the saints in the heavenly court, and live for ever and ever."

There is a special form of ceremony for the Baptism of adults, which is somewhat lengthier than that for an infant, but which consists of the same rites and words. In such cases, the adult himself and not the sponsor must reply to the interrogations of the priest. An adult must know at least in substance and according to capacity, the Lord's Prayer, the Apostles' Creed, the ten Commandments, and the Christian doctrine regarding the Sacraments of Baptism, Penance, and the Eucharist. An adult must have contrition or sorrow for his sins before they can be remitted by Baptism. It is not necessary for him to confess his sins, however, unless he is being baptized conditionally. Converts make a profession of faith, are baptized conditionally if this is thought necessary, and then make their sacramental confession, which is followed by conditional absolution.

Effects. The valid reception of the Sacrament of Baptism confers on the soul an internal union with Christ as well as an external union as a member of His Church. The baptized person thus lives a twofold life—natural and supernatural. He becomes a member of the Church, subject to its laws, and capable of receiving the other Sacraments. Baptism makes him a Christian, and since it also imprints a character upon the soul, this Sacrament cannot be repeated. Baptism cleanses the soul of original sin and confers sanctifying grace. It thus makes those who would otherwise be enemies of God, His friends. It does not, however, remove the consequences of sin, which are suffering, temptation, sickness, and death. These consequences remain after sin has been forgiven in Baptism to remind the one baptized of the misery that always follows sin, and to afford him an opportunity of increasing his merit by bearing hardships patiently. Jesus Christ from eternity is the Son of God by nature, and those who receive Baptism are made Sons of God by adoption. Those baptized are endowed with the supernatural virtues of faith, hope, and charity. If they be guilty of actual sins, these are remitted by Baptism.

CONFIRMATION

Confirmation is the sacrament through which the Holy Ghost comes to a Christian in a special way to enable him to profess his faith as a strong

and perfect Christian and a soldier of Jesus Christ. The word *confirmation* signifies strengthening, establishing, or perfecting.

Necessity. Confirmation presupposes Baptism. It is according to the mind of the Church that Confirmation be received prior to the reception of Holy Communion, provided this does not involve delay in allowing the child to approach the eucharistic table. In the Latin Church, however, Confirmation is usually deferred until about the eleventh year of age, although in some dioceses, the bishops permit that the confirmands be younger. Confirmation is a prerequisite to religious profession or ordination, usually also to marriage, and to all subsequent supernatural actions or obligations involving the preservation and increase of grace-life imparted at Baptism. The Sacrament is not absolutely necessary to salvation, but no one should neglect to receive it when occasion offers. To receive Confirmation properly, it is necessary that the candidate be in the state of grace, and know well the chief truths and duties of the Catholic faith.

Institution. It is an article of faith that Christ instituted the Sacrament of Confirmation. One opinion of theologians holds that He did so on Maundy Thursday, after the institution of the Holy Eucharist when He promised to send the Paraclete. "The Holy Spirit, whom the Father will send in My Name" (John 14:26), "When the Spirit of truth has come" (John 16:13). Some think, however, that it was not until after His Resurrection that Christ instituted this Sacrament. It is related in the Acts of the Apostles (8:14, 16, 18) that the Samaritans "had received the word of God . . . but they had only been baptized in the name of the Lord Jesus. . . . Then they (Peter and John) laid their hands on them, and they received the Holy Spirit . . . the Holy Spirit was given through the laying on of the Apostles' hands."

Matter and Form. The remote matter of the Sacrament of Confirmation is the holy chrism. The proximate matter is the anointing with holy chrism and the imposition of the hands of the bishop. The holy chrism used in administering this Sacrament is a mixture of olive oil and balm, which is consecrated on Maundy Thursday.

The form used in Confirmation is "I sign thee with the sign of the cross and I confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and while laying his hand on the head of each person, anoints the forehead with holy chrism in the form of a cross.

Minister. The ordinary minister of Confirmation is the bishop only. The extraordinary minister is a priest, who through a special indult of the Holy See, receives the faculty to confirm. A recent decree gives to pastors the power to confirm in their own territory in danger of death. Although the

Sacrament of Confirmation may be administered at any time, it is most fitting to administer it during the week of Pentecost in memory of the first coming of the Paraclete. The proper place to administer Confirmation is a church, but for a just cause the bishop may confirm in any becoming place.

Sponsors. But one sponsor is permitted in Confirmation. To act as a sponsor, a person must be confirmed himself, and have the use of reason. He must have the intention to act as sponsor, be a practicing Catholic, and not be the father, the mother, or married to, the one confirmed. The sponsor must physically touch, either in person or through a proxy, the one to be confirmed in the very act of Confirmation. He should not be the same sponsor whom the person had for Baptism (unless Confirmation be given immediately after Baptism), and he should be of the same sex as the one confirmed. No impediment to marriage is contracted between a sponsor and the one confirmed, or between a sponsor and the parents of the confirmed.

Ceremonies. The bishop's chair, raised on a platform, with a canopy over it, is placed on the Gospel side of the sanctuary. The necessary vestments, together with his miter and crozier, are brought out, since the bishop vests at the altar and not in the sacristy. The pontifical book, a candlestick with candle, and the holy chrism are placed upon a little table set at the side of the altar. A quantity of cotton made into small balls which are used to wipe the foreheads of those confirmed is also placed thereon. There should likewise be a silver pitcher and a basin for the washing of the bishop's hands, some clean towels, and a few small slices of bread with which the bishop removes the sacred chrism from his fingers.

The men and boys occupy places at the Epistle side of the altar, while the women and girls are seated on the Gospel side. Each candidate carries a card bearing his or her name on one side, and the name selected for Confirmation on the reverse. In some churches the bishop confirms at the altar rail, but he may confirm from the faldstool at the altar.

The bishop intones the *Veni, Creator Spiritus* at the foot of the altar, and following this gives a discourse on the Sacrament of Confirmation. Then he may interrogate the candidates to learn their fitness to receive this Sacrament. Those who are to be confirmed then kneel with joined hands before the bishop, who stands, joins his hands, and prays that the Holy Ghost may come upon them. Then extending his hands above those to be confirmed, the bishop says another prayer. He now confirms them as they kneel in order; first the boys and the men, then the girls and the women. He is told by an assistant priest the name to be taken in Confirmation, and dipping the tip of his right thumb in the holy chrism, he lays his right hand upon the head of the candidate and says, "I sign thee with the sign of the cross" making the sign of the cross with the holy chrism upon the

forehead, "and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." The bishop makes the sign of the cross over the person at the name of each of the three divine Persons. He then strikes the confirmed lightly upon the cheek, saying, "Peace be with thee." An attending priest wipes the holy chrism from the forehead with cotton, which is afterwards burned. After washing his hands, the bishop reads the prescribed *Antiphon*, and recites other prayers with joined hands, facing the altar. He finally turns to the newly confirmed and blesses them.

Effects. Confirmation increases sanctifying grace in the recipient, gives its special sacramental grace, and imprints a lasting character on the soul. This character is a spiritual and indelible sign which marks the Christian as a soldier in the army of Christ. Confirmation also augments the gifts of the Holy Ghost already received in Baptism, gives special aids for professing one's faith, and strength to suffer for that faith, if necessary.

HOLY EUCHARIST

The Holy Eucharist is a Sacrament and a Sacrifice; in it our Saviour Jesus Christ, Body and Blood, Soul and Divinity, under the appearances of bread and wine, is contained, offered, and received. The Holy Eucharist as a Sacrament only will be discussed in this chapter. The Holy Eucharist as a Sacrifice will be dealt with in Part III — *The Holy Sacrifice of the Mass*.

As a Sacrifice, the Holy Eucharist enables man to approach God by means of a symbolic gift. As a Sacrament, It enables God to approach man, so to speak, by imparting ever new measures of sanctifying grace. It is in itself the very Source of grace. The other Sacraments are Sacraments only when given, but the Eucharist is a Sacrament whether actually received, or reserved.

Various Names. The Holy Eucharist is known by various names. Some of these are: *Holy Eucharist*, which denotes thanksgiving; *Blessed Sacrament*, signifying most holy of all; *Bread of Heaven*, since it contains Jesus Christ who came from heaven; *Bread of Angels*, requiring angelic purity to receive it. The Holy Eucharist is also referred to as the *Holy Mysteries*, wherein Jesus Christ is hidden from the senses, as by a veil; *Holy Communion*, through which He communicates Himself to the faithful; *Holy Table*, that heavenly banquet prepared for the faithful; *Adorable Sacrament*, because Jesus Christ is really present therein to be adored as the Son of God made man; the *Sacrament of the Altar*, since the Eucharist is consecrated on the altar at Mass; and after Mass is preserved on the altar in the tabernacle; and *Viatikum*, food of the faithful as they start upon their journey to eternity.

Institution. Jesus Christ instituted this Greatest of all Sacraments on the

evening before His death, in the supper room where He had come to celebrate the Pasch with His Apostles. On this occasion He took bread, blessed and broke it, and giving it to His Apostles, said: "Take and eat; this is My Body." He then took the cup of wine, blessed it, and giving it to them, said: "All of you drink of this; for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins" (Matt. 26:26-29). Finally, He gave His Apostles the commission: "Do this in remembrance of Me." Our Lord changed the bread and wine into His Body and Blood by His almighty power, and this change continues to be made in the Church by Jesus Christ, through the ministry of His priests, who exercise this power at the Consecration of the Mass by repeating the words of Christ.

Matter and Form. The remote matter of this Sacrament is the bread and the wine which are fit symbols because they are most excellent nourishment for the body, just as the Holy Eucharist is food for the soul. They represent what our Lord endured in His passion — grains of wheat must be ground to form bread, and grapes must be pressed to form wine.

In the other Sacraments, the remote matter is the thing that remains, and the proximate matter is the passing use of that thing. In the Eucharist, the remote matter does not remain, and the proximate, which is the species of bread and wine, does remain. Wheaten bread and wine of the grape are the only valid matter of the Eucharist. The wine must be mixed with a little water, first because it is believed that Christ Himself did this, and then to signify the union of the faithful with Christ their Head.³ The prayer which the priest says while mingling the wine and water refers to the union of the divine and human natures in Christ. Unleavened bread is used in the Western Church. The hosts, which must be round in shape, should not have been made for too long a time before being used. Usually on the hosts there is a representation of the crucifix, of a lamb, or the letters I.H.S.

The form of the Sacrament of the Holy Eucharist consists in the words of consecration. It is twofold, that for the bread being *Hoc est enim Corpus Meum* — This is My Body; and that for the wine *Hic est enim calix Sanguinis Mei novi et aeterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum* — This is the Chalice of My Blood, of the new and eternal testament, the mystery of faith which shall be shed for you and for many unto the remission of sins. The form of this Sacrament differs in two ways from the form of the other Sacraments; first, in the other Sacraments the form imports the use of the matter, but the form in this Sacrament imports consecration of the matter, which is transubstantiation. Secondly, the form of the other Sacraments is expressed

³ Council of Trent, *Sess. XXII.*

in the person of the minister, but the form of this Sacrament is expressed in the Person of Christ Himself.

The Real Presence. In the Holy Eucharist, by virtue of the words of consecration, Jesus Christ becomes really, truly, and substantially present under the appearance of bread and wine. This dogma is one of the most important truths of Christianity. The words used by Christ in instituting this Sacrament also prove the reality of His presence in this Sacrament — "This *is* My Body . . . This *is* My Blood." The real presence may also be proved from Tradition and the testimony of the Fathers, who were unanimous in teaching this doctrine.

Christ is whole and entire under even the least particle of bread or drop of wine which has been consecrated. The mystery of the Holy Eucharist consists chiefly in a threefold fact: the existence of a human body under the species of a small fragment of bread, the existence of the accidents (taste, appearance, color) of bread and wine without their substance (bread and wine themselves), the presence of the Body of Christ in many places at the same time.

Catholics owe to Jesus Christ in this adorable Sacrament the highest worship of His creatures; that of *Latria*, which is also given to Him in heaven by the angels and saints. Therefore, the faithful should frequently make visits to our Lord in the Blessed Sacrament, and adore It when It is carried in procession, or brought as Viaticum to the sick. The Blessed Sacrament ought to be kept in all cathedrals, in every parochial church, and may be kept in other chapels as well. Wherever the Blessed Sacrament is kept, Mass should be regularly celebrated, at least once a week.

The Blessed Sacrament should be reserved in a tabernacle before which a light must be continually kept burning. A number of consecrated particles are usually reserved for the Communion of the sick, and of the faithful. The keys of the tabernacle, of which there should be two, should always be in safekeeping. Flowers or vases should never be placed immediately in front of the tabernacle. The tabernacle should be covered with a veil of rich silk, of white or of any of the rubrical colors, except black.

Holy Communion. Holy Communion is the receiving of Jesus Christ in the Sacrament of the Holy Eucharist. To receive Holy Communion worthily, it is necessary to be free from mortal sin and to be fasting from midnight. He who knowingly receives Holy Communion in mortal sin, although he receives the Body and Blood of Christ, does not receive His graces, and commits a grave sin — a sacrilege. To fast from midnight means to take nothing in the form of food, drink, or medicine after midnight. Special permission was granted, however, during the recent war, for army and navy chaplains to celebrate Mass as late as six o'clock in the evening, and to distribute Holy Communion at this Mass. To receive Holy Com-

munion, it was necessary for the men in service to be free from mortal sin, to fast from solid food for at least four hours, and from liquids for at least two hours previous to Mass time. This privilege was also extended to war workers in many localities where a large number of them were employed. The time of the Eucharistic fast for those who receive in the evening may be regulated by the individual bishops; hence, it may have differed slightly in certain dioceses from what is stated here.

Holy Communion may be received without fasting when one is in danger of death, or when it is necessary to save the Blessed Sacrament from insult or injury. The sick who have been confined to bed for a month with no sure hope of a speedy recovery are allowed, with the prudent advice of a confessor, to receive Holy Communion once or twice a week, even though they have taken medicine or some liquid food. A person must have the use of reason in order to receive Holy Communion. Before approaching the Sacred Banquet for the first time, he should be properly instructed as to the Sacrament which he is about to receive, and be able to distinguish It from ordinary bread.

Necessity. The reception of this Sacrament is not necessary as a means to salvation, but it is necessary by precept. This precept is not only an ecclesiastical one, which obliges all who have received their First Holy Communion to receive the Eucharist at least once a year, during the Easter time; but is also considered divine, from the words of Christ: "Amen, amen, I say unto you, unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you" (John 6:54). Those who do not fulfill the ecclesiastical precept regarding Paschal Communion are guilty of mortal sin. They are not excused from fulfilling this command, even after the Paschal time has elapsed, however, as they may fulfill part of the command by receiving Communion at least once during the year, even though they did not receive it at the stated time. Frequent Communion is advocated by the Church through her popes. The faithful may receive in any rite for the sake of devotion, but should receive their Easter Communion in their own rite. Holy Viaticum must also be received in one's own rite, except in cases of necessity.

Although Christ instituted and administered to His Apostles the great Sacrament of the Holy Eucharist under both species, it does not follow of necessity that He established a law rendering its administration to the faithful in this manner imperative. In fact, He Himself frequently mentions It under one kind only: "If any one eat of this Bread, he shall live forever; and the Bread that I will give is My Flesh for the life of the world." "He who eats this Bread shall live forever" (John 6:52, 59). Christ is whole and entire under both species, but the faithful now receive only under the species of bread.

Minister. Priests alone are the ordinary ministers of the Eucharist. Deacons may administer the Eucharist by permission of the Ordinary or of the parish priest, for a grave cause. In case of extreme necessity, not only deacons, but inferior clerics, and even a lay person, might give Communion, not only to others, but even to himself; i.e., to prevent the desecration of the Blessed Sacrament in times of persecution, etc.

Ceremonies. Holy Communion is to be given only during those hours of the day when the celebration of Holy Mass is allowed, or immediately before or after the Mass. The proper time for the distribution of Holy Communion is at the Communion of the Mass.

If Holy Communion is distributed during Mass, the requisite number of candles are lighted, according to the kind of Mass being offered. After the Communion of the priest, he opens the tabernacle, and genuflects. Then he removes the ciborium from the tabernacle, places it on the corporal, which is spread out on the middle of the altar, shuts the door of the tabernacle, uncovers the ciborium, placing the lid on the corporal, and genuflects a second time. The acolyte recites the *Confiteor* and the priest genuflects again and turns, standing a little to the gospel side, partly facing the communicants. He says "May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life." Then "May the Almighty and Merciful God grant you pardon, absolution, and remission of your sins" while making the sign of the cross with his right hand. Turning back to the altar, he genuflects and takes the ciborium in his left hand. With the thumb and index fingers of his right hand, he takes one of the consecrated particles and holds it elevated a little over the center of the ciborium, so that it may be seen as he faces the people. He says "Behold the Lamb of God who takest away the sins of the world," and then three times, still holding the Host, "Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed."

The priest then goes to the Epistle side of the altar rail and begins to distribute Communion. He holds the Sacred Host over the ciborium and makes the sign of the cross, raising it about three or four inches. He then lowers it, signing the communicant, and saying at the same time "May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen." He concludes the words as he places the Sacred Host on the tongue of the communicant. This present method of distribution dates back to the sixth century, but before that time the Blessed Eucharist was put into the hands of the communicant. When all have communicated, the priest returns to the altar. Having genuflected, he immediately covers the ciborium, places the veil over it, and replaces it in the tabernacle. Then follows the ablution, and the priest continues with the Mass.

If Communion has been distributed outside of Mass, the priest washes

his fingers in the vessel prepared before replacing the ciborium in the tabernacle, saying while doing so: "O Sacred Banquet, in which Christ is received, the memory of His passion is renewed, the soul is filled with grace, and a pledge of future glory is given to us," with its versicle, response, and prayer: "Thou didst give them bread from heaven. Containing in itself all sweetness. O God, Who in this wonderful Sacrament, hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest forever and ever. Amen." He then locks the tabernacle and, turning, blesses the communicants.

Effects. The chief effects of a worthy Holy Communion are: first, a closer union with our Lord and a more fervent love of God and neighbor; second, an increase of sanctifying grace; third, preservation from mortal sin and the remission of venial sin; fourth, the lessening of the inclination to sin and the help to practice good works. Holy Communion communicates to the soul not only divine grace, but also the Author of that grace. A good Communion is the greatest act of reverence and devotion toward God, and a source of great profit to men. All should desire to receive this Sacrament often, that it may sustain the life of their souls, and that they may say by reason of their close union with Christ in the Holy Eucharist, "It is now, no longer I that lives, but Christ lives in me" (Gal. 2:19).

PENANCE

The Sacrament of Penance is the Sacrament by which sins committed after Baptism are forgiven through the absolution of the priest. Penance, or confession, from that part of it which is the most perceptible, is sometimes called the second plank after shipwreck.

Necessity. Penance is an optional aid before Communion when one is in venial sin; it is a strict obligation before Communion when one is in mortal sin. Everyone of the faithful of both sexes, from the time he attains the use of reason, has the obligation of fulfilling the ecclesiastical precept of confessing worthily all his mortal sins which have not yet been properly confessed, at least once a year. He who makes a sacrilegious confession does not satisfy the precept of confessing his sins. One should also receive the Sacrament of Penance when he is in danger of death, before receiving the other Sacraments, and when in need of divine aid in overcoming serious temptation.

Institution. Christ promised the Sacrament of Penance when He announced to St. Peter that He would give him the keys of the kingdom of heaven. "And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). After

His Resurrection, Christ fulfilled this promise when He breathed on His Apostles saying: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:23). This power was transmitted by the Apostles to their successors, and thence to all the priests of the Catholic Church.

Matter and Form. The remote matter for the Sacrament of Penance is sin committed after Baptism. Sins are not matter in the sense that they come into the composition of the Sacrament, but in that the Sacrament has to act on them and remove them from the soul. Necessary remote matter embraces all the mortal sins not confessed and directly forgiven by absolution. Free remote matter, which is sufficient for absolution, though there is no strict obligation of confessing them, is all venial sins and all mortal sins already confessed and forgiven. The proximate matter of this Sacrament is the three acts of the penitent; namely, contrition, confession, and satisfaction. These are essential parts constituting the Sacrament of Penance.

The form of the Sacrament of Penance must be expressed in words; absolution cannot be given in writing. These words must be pronounced on the penitent who is present so that the voice may be heard, or the person may be seen. The words of absolution are *Ego te absolvo a peccatis tuis, in nomine Patris, et Filii, et Spiritus Sancti, Amen*—I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Minister. None but priests or bishops may absolve from sin. The priest is considered the ordinary minister of this Sacrament. However, he must not only be validly ordained, but must also have received the faculties of jurisdiction from the bishop of the diocese to hear confessions in that diocese. In case of necessity, however, any priest can hear the confession of a dying person, anywhere.

Ceremonies. The ceremonies for the worthy reception of the Sacrament of Penance may be said to include the preparation, as well as the confession, absolution, and satisfaction. This preparation consists in an examination of conscience, calling to mind the commandments of God and of the Church, and the particular duties of one's state in life. Sincere sorrow for one's sins should extend to all mortal sins or, if the penitent has no mortal sins, to at least one of the venial sins he intends to confess, or to some sin of his past life. He should endeavor to have perfect contrition for his sins, although imperfect contrition is sufficient to make this Sacrament valid.

If it is impossible to receive the Sacrament of Penance, an act of perfect contrition brings forgiveness for sins, but except in very unusual circumstances, one may not receive Holy Communion until those sins have been forgiven in the Sacrament of Penance. The penitent must hate the sins he has committed and make a firm purpose of sinning no more. He must

confess his sins to the priest, since the priest cannot know whether to forgive or retain them unless the penitent states them.

The penitent enters the confessional, kneels, and makes the sign of the cross and says, "Bless me, Father, for I have sinned." He then tells how long it has been since his last worthy confession, and states all his mortal sins and the nature and number of each, and any venial sins he wishes to confess. He now says "I am sorry for these and for all the sins of my past life, especially for . . ." He should answer truthfully any questions the priest may ask, seek advice if he needs any, listen carefully to the spiritual instruction and counsel of the priest, and accept the penance which the priest gives him. While the priest is pronouncing the words of absolution, the penitent should say from his heart the act of contrition, in a tone to be heard by the priest. The penitent leaves the confessional, returns thanks to God for permitting him to receive this Sacrament, and promptly and devoutly performs his penance, which is the fifth part of this Sacrament.

Effects. The Sacrament of Penance, besides giving sacramental grace, has the following effects if worthily received: it gives or increases sanctifying grace in the souls of those who receive it, forgives their sins, and if necessary, remits the eternal punishment. It also remits part, at least, of the temporal punishment due to their sins, helps them to avoid sin in the future, and restores the merits of their good works if these merits have been lost by mortal sin.

Indulgences. Since indulgences remit the temporal punishment due to sin, either in whole or in part, this subject is treated in conjunction with the Sacrament of Penance.

The granting of indulgences implies three doctrines—the communion of saints; a treasury of the superabundant satisfactions of Christ, the Blessed Virgin, and the Saints; and the power of the Church to draw on this treasury. An indulgence remits some or all of the temporal punishment due to sin after the sin has been forgiven. A *plenary* indulgence can remit all the temporal punishment, but, if some venial sins prevent the gaining of a plenary indulgence, the person may gain at least a *partial* indulgence, which remits some of the temporal punishment due to sin. An indulgence does not remit any *sin*, not even a venial sin, nor the *eternal* punishment due to sin, but only the *temporal* punishment which must be endured in this life or in purgatory.

To gain any indulgence a person must be baptized, be free from excommunication, be in the state of grace, have the intention to gain it, and perform the work for which the favor is granted. Although an habitual intention of gaining all possible indulgences probably suffices, it is well to renew this intention often. To gain a plenary indulgence one must be free from every venial sin or affection for it. One cannot gain indulgences for

other living persons, but he can gain them for the souls in purgatory, since the Church makes most indulgences applicable to them.

The usual acts required for gaining a plenary indulgence are confession, Communion, prayers for the intention of the pope, and sometimes a visit to a church. If confession is prescribed, it may be made within eight days immediately before the day on which the indulgence may be gained, or within the following octave. Confession is then necessary, even for those who are not conscious of mortal sin. To gain a jubilee indulgence, a special confession and Communion must be made. Communion may be received on the vigil of the day on which one is to gain the indulgence, or within the following octave. For the prescribed visit to a church, any prayers, oral or mental, may be said, unless special prayers are indicated. However, when a visit to a church is prescribed for all *toties quoties* plenary indulgences, six *Paters*, *Aves*, and *Glorias* must be said for the intention of the Roman pontiff. Among the numerous plenary indulgences granted by the Church, that of jubilee is the most solemn, and that at the hour of death is the most important.

Indulgences may be personal—granted immediately to persons; local—attached to certain places; or real—attached to portable objects such as *Agnus Deis*, crucifixes, rosaries, medals, and the like; special indulgences are attached to various devotions such as the stations of the cross, holy hour, processions, rosary, etc., and these will be discussed in their proper places. Many ejaculatory prayers have indulgences annexed to their recitation.

EXTREME UNCTION

Extreme Unction is the Sacrament which, through the anointing with blessed oil by the priest, and through his prayer, gives health and strength to the soul and sometimes to the body when a person is in danger of death from sickness, accident, or old age. This Sacrament is called Extreme Unction because it is the last unction or anointing of a Christian, and because it is administered when a person is thought to be dying. However, though it is the last anointing, it is not necessarily the last Sacrament a person receives.

Extreme Unction takes away mortal sin when it cannot be taken away in any other way, provided the subject has attrition. Those who know they are about to receive this Sacrament should prepare themselves by making a good Confession, by acts of faith, hope, and charity, and by resignation to the will of God. Extreme Unction cannot be repeated in the same danger of death.

Necessity. All Catholics who have reached the use of reason and are in danger of death from sickness, accident, or old age, should receive the Sacrament of Extreme Unction. Although it is not absolutely necessary for

salvation, no one is allowed to neglect it, and care should be taken that the sick receive it while they are yet fully conscious. In case of sudden or unexpected death, a priest should always be called, because absolution and Extreme Unction can be given conditionally for some time after apparent death.

Institution. It is probable that Christ instituted the Sacrament of Extreme Unction after His Resurrection. The Apostle St. James, in the fifth chapter of his Epistle, makes known the institution of this Sacrament, explains its parts, and commands its use in these clear and express terms: "Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven" (James 5:14, 15).

Matter and Form. Oil blessed by a bishop on Maundy Thursday is the remote matter of Extreme Unction. The proximate matter is the anointing of the five senses—the closed eyes, the lobes of the ears, the nostrils, the closed mouth, and the hands and feet. The anointing of the feet may be omitted for any reasonable cause. The right eye, ear, etc., are usually anointed before the left. In case of necessity one unction suffices on any sense, preferably the forehead.

The form of Extreme Unction is contained in the words: "By this holy anointing, and of His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight, hearing, etc.," according to the particular sense being anointed.

Minister. For many centuries, the Sacrament of Extreme Unction was usually administered by a number of priests together. Now a single priest is the minister of Extreme Unction, and except in case of necessity, this priest should be the pastor of the place where the afflicted person is.

Ceremonies. When Extreme Unction alone is to be given to a sick person, and not Viaticum, the priest says upon entering the sick chamber: "Peace be to this house." The response is "And to all that dwell therein." He then places the oilstock on a table and presents the crucifix to be piously kissed by the sick person. He sprinkles the patient, the room, and the bystanders with holy water in the form of a cross, saying "*Asperges me*, etc." If the sick person wishes to go to Confession, he does so at this time.

The bystanders return to the room, and the priest admonishes them to recite the seven Penitential Psalms, the Litany of the Saints, or other suitable prayers for the sick person while he administers the Sacrament. The priest extends his hand over the head of the sick person and prays. He moistens his thumb with the holy oil and anoints in turn the eyes, ears, nostrils, mouth, hands, and feet of the patient—each with the sign of the cross, while saying the proper words. The priest then cleanses his thumb

with a bit of bread, and washes and wipes his hands. This ablution water and the bread are later burned. He then says further prayers, recalling the words of St. James, asking for the cure of the sick person, and for an increase of grace for him.

Effects. The primary effect of the Sacrament of Extreme Unction is the grace of spiritual strength to die reconciled to God. It also gives sacramental grace, increases sanctifying grace, and comforts the soul against moral and spiritual weakness in time of illness. It prepares the soul for immediate entrance into heaven by the remission of venial sins, and cleanses the soul from the remains of sin. Extreme Unction sometimes restores health to the body, when God sees that this will be good for the soul.

Viaticum. All are bound to the precept of receiving Holy Communion when in danger of death, even though they may have communicated a few days before, and are strongly advised to do so even though they may have received earlier in the same day. Except in cases of necessity, Viaticum is administered by the parish priest, and in the person's own rite.

When the priest enters the sickroom he says: "Peace be to this house" to which the response "And to all who dwell therein" is made. He puts the pyx containing the Blessed Sacrament upon a linen corporal on a table and genuflects before it. He then sprinkles the sick person and the bed with holy water in the form of a cross. If the person wishes to confess before receiving Viaticum, he does so at this time. The *Confiteor* is then recited by the sick person or by someone in his stead. The priest genuflects and turns toward the sick person saying "*Misereatur tui*, etc.," and "*Indulgentiam*, etc.," as before distributing Communion. He holds up the Blessed Sacrament so that the sick person can see it, saying "*Ecce Agnus Dei*, etc.," and adds "*Domine non sum dignus*, etc." He then gives Holy Communion to the patient, saying: "Receive, brother (or sister) the viaticum of the Body of our Lord Jesus Christ, that He may protect thee from the malicious foe, and bring thee safe into everlasting life. Amen." The priest washes his fingers in a little water (which is later thrown into the fire), and wipes them. Following this he recites other prayers. If he has other particles of the Blessed Sacrament with him, the priest blesses the sick person with the pyx in silence. Otherwise, he blesses him with the regular form.

1. *Preparation of the Sick Room.* When a priest is summoned to administer to a sick person, the messenger ought to be someone who can give the priest the necessary information as to the person's name, address, and condition.

The room in which the patient is lying should be in order, and the person neat and clean. A small table covered with a clean white cloth should be placed toward the foot of the bed, on the patient's right hand. Upon it should be placed a crucifix with a blessed candle at each side, also

a wine glass or other small vessel containing a little clean water, another vessel with holy water, and a spoon. If the person is to be anointed, there should likewise be six pieces of cotton, a plate with bread or lemon, and a clean towel. A clean white towel or napkin should be laid on the breast of the communicant.

The priest is received in silence if he is carrying the Blessed Sacrament, and the person who admits him should bear a lighted candle. The priest is led to the sickroom, and the candles upon the table are lighted. The person bearing the lighted candle kneels with it so as to face the Blessed Sacrament. If the sick person wishes to confess, the attendant leaves the room, closing the door, and returning when notified to do so. If, after giving the patient Holy Communion, the priest blesses all with the pyx, this means he still has the Blessed Sacrament with him. In this event, the attendant again accompanies him to the door with the lighted candle.

2. *Apostolic Benediction "In Articulo Mortis."* Besides other indulgences that may be gained at the hour of death (such as for those who are members of certain pious confraternities, who practice certain devotions, or have rosaries, crosses, medals, etc., to which indulgences are attached), there is another and more solemn one which is gained only when death actually occurs. This blessing is imparted by the priest to the sick in their agony. It is frequently given immediately after Extreme Unction has been administered, but if given by itself, nothing is necessary except holy water and a crucifix. The sick person should be reminded that while the blessing is being given, he must call upon Jesus at least in his heart, to have mercy on him, and he should resign himself to God's holy will.

HOLY ORDERS

Holy Orders is the Sacrament through which men receive the power and grace to perform the sacred duties of bishops, priests, and other ministers of the Church. All other Sacraments depend upon this one more or less, some of them essentially, and others in their solemnity and ceremonies. Confirmation, the Eucharist, Penance, and Extreme Unction depend for the valid administration upon the Sacrament of Holy Orders; Baptism and Matrimony for their ceremonies and solemnities, and under ordinary conditions for their lawful administration as well. This Sacrament is called "Orders" because it establishes orders or rules in the Church by placing her ministers above the simple faithful in a spiritual rank, and by placing the chiefs and pastors subordinate one to the other. The subordination of relative functions in regard to the divine worship is also called "hierarchy."

Institution. At the last supper Christ made the first priests when He said "Do this in remembrance of Me" (Luke 22:19). He gave them power to forgive sins when He said: "Whose sins you shall forgive, they are for-

given, and whose sins you shall retain, they are retained" (John 20:23). Christ designated other priestly powers when He said to His Apostles: "Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19), and "As the Father hath sent Me, I also send you" (John 20:21).

Subject. To be a fit subject for the reception of Holy Orders, a person must be of the male sex, baptized, and have the intention of receiving the Sacrament. He must also have the requisite ecclesiastical knowledge, be pure of life, be confirmed, and free from every canonical impediment. In other words, he must conform to the requirements concerning birth of lawful marriage; the attainment of the prescribed minimum age (twenty-one for subdeacon, twenty-two for deacon, twenty-four complete for priesthood); possession of a sound mind and good reputation; freedom from any notable bodily deformity; and the reception of inferior orders in proper succession.

Matter and Form. Minor orders are conferred when the minister hands over the instruments of each order to the candidate and recites the appropriate words, according to the *Roman Pontifical*. Subdeaconship is given when the candidate touches the empty chalice with the paten and the book of the Epistles, or the Missal. For the diaconate the matter is the imposition of the hand of the bishop. The form is the words of the Preface, of which the sentence "*Emitte in eum — munere roboretur*" is essential. The matter for the priesthood is the first imposition of hands by the bishop: the form consists of the Preface, of which the words "*Da, quaesumus*" to "*suae conversationis insinuet*," are essential. The imposition of hands by the consecrating bishop is the matter for consecration of a bishop. The form is the words of the Preface, those essential for validity being "*Comple in Sacerdote tuo — rore sanctifica.*"*

Various Orders. The clerical tonsure is not an order and bestows no spiritual power, but it is a prelude to orders and admits the recipient to the state and privileges of clerics. In some countries the hair is cut in the form of a crown, in honor of our Lord's crown of thorns. In the United States, however, it is cut in the form of a cross; a few locks are clipped from the front of the head, the back, and the right and left sides, as well as from the center.

The first four orders or steps to the priesthood are called *minor orders*, and the three highest are called *major orders*. According to the New Code of Canon Law, a student may not receive the tonsure until his first year of theological study. He usually receives the minor orders during the second year, subdeaconship at the end of the third year, and the diaconship and

* Apostolic constitution, *Sacramentum Ordinis*, Nov. 30, 1947.

priesthood in his fourth year. Major orders are usually given during Holy Mass on the Ember Saturdays, the Saturday before Passion Sunday, or Holy Saturday, but for any serious reason the bishop may confer these orders on any Sunday or holyday of obligation.

1. *Minor Orders.* The first of the minor orders is that of *porter*, whose duties originally were to exclude unbelievers from church, to ring the bells for church services, and to act as sacristan and treasurer of the church. The candidate receives keys from the bishop and is conducted to the door and made to ring a bell. The second is the *lector*, who formerly instructed the catechumens in the mysteries of faith, read the Scriptures to the people, took charge of the sacred books, and acted as secretary to bishops and priests. The lectors now receive a Bible or Missal as a sign of their office. The book of exorcisms is given to the candidates for the third minor order. The *exorcists* at one time delivered energumens from the malicious agency of evil spirits. They receive spiritual power to this end, which they may not use in the solemn rite without the bishop's permission. *Acolytes*, the fourth minor order, present, *ex officio*, to the deacon the matter of the Sacrifice, and carry lights at Mass. They receive empty cruets and a candlestick and candle as symbols of their office.

2. *Major Orders.* The first of the three major orders is that of a *subdeacon*, who serves the priest at High Mass in a minor capacity, and sings the Epistle. Subdeacons may touch the sacred vessels not containing the Blessed Sacrament. They take the vow of celibacy, and have the obligation, under pain of mortal sin, of reciting the Divine Office each day for life.

Deacons, who receive the second major order, serve the bishop and priest at the altar as did the Levites of old. They sing the Gospel at High Mass, and may carry the Blessed Sacrament in the sacred vessels. They also may be delegated the power to preach, to distribute Holy Communion, and to administer solemn Baptism.

Final orders are given to *priests*, who receive the power to change the bread and wine into the Body and Blood of Christ, to handle the Blessed Sacrament, to administer the Sacraments (except Holy Orders), to bless, to preach, and to rule—in all things subject to their bishops.

3. *Bishops.* A bishop receives the higher of the two degrees of the priesthood. He is consecrated by three bishops, and receives the full powers of the priesthood—the power to bestow it upon others and the power to confirm. He rules over a diocese allotted to him.

Minister. The bishop is the ordinary minister of Holy Orders. Priests certainly cannot, even by papal delegation, be the extraordinary ministers of the episcopate or the priesthood, but may be the extraordinary minister of other orders. Cardinals, even without the episcopal character, can give tonsure and minor orders, with the permission of the proper bishop. Vicars,

Prefects Apostolic, and Abbots who have the episcopal character act as bishops in this matter. Otherwise, they may validly confer tonsure and minor orders in their territories, but only during their term of office.

Ceremonies. The Mass of ordination and that of the consecration of a bishop must always be said by the ordaining or consecrating bishop. All those who are promoted to major orders are obliged to receive Holy Communion in the Mass of ordination.

Candidates for ordination to the priesthood enter the sanctuary vested with amice, alb, stole, and maniple. They carry a folded chasuble on the left arm, and a lighted candle in the right hand. The nature of the priesthood and its office is explained in the ceremony of ordination, and by the admonition which the bishop gives. When the archdeacon answers affirmatively the bishop's question: "Do you know that they are worthy?" the young men prostrate themselves upon the floor while the Litany of the Saints is chanted. After the last invocation, they arise and advance in pairs and kneel before the bishop. The bishop and priests present impose hands on the deacons, and hold their right hands extended over all while the bishop prays. The bishop then gives each the priestly vestments, saying separate prayers for the stole, chasuble, etc. The stole is crossed upon the breast of each deacon, and each is vested in the chasuble of the priesthood. The *Veni Creator* is sung while the bishop anoints in the form of a cross the hands of each candidate who kneels before him. The bishop then closes the hands of each, and one of the attendants ties them with white cloths. He gives to each the chalice with wine and water, and the paten with a host thereon, saying: "Receive thou the power of offering sacrifice to God and of celebrating Mass, as well for the living as for the dead. Amen."

The newly ordained then retire to a side chapel or to the sacristy, have the binders removed, and wash their hands. Then grouped about the altar, each with a Missal in hand, the newly ordained priests concelebrate the Mass with the ordaining bishop. At the Consecration they pronounce simultaneously with the bishop the sacred words that change the bread and wine into the Body and Blood of Jesus Christ. After receiving Holy Communion and nonconsecrated wine, each makes the profession of faith by saying aloud the Apostles Creed. They then approach the altar, and the bishop places both his hands upon each priest's head as he kneels before him, and says: "Receive ye the Holy Ghost; whose sins you shall forgive, etc." Then he unfolds the chasuble of each and says while doing so: "May the Lord clothe thee with the state of innocence."

At the end of the ceremony, each priest in turn puts his joined hands between those of the bishop and makes the oath of homage and obedience. The bishop then gives the priest the kiss of peace. Then, sitting and

mitered, and holding his pastoral staff, he delivers an exhortation to the newly ordained.

Effects. Holy Orders augments sanctifying grace and bestows sacramental grace. It impresses an indelible character or mark on the soul. No order can be reiterated; once ordained, a priest is ordained forever: "Thou art a priest forever, according to the order of Melchisedech" (Ps. 109:4).

MATRIMONY

Matrimony is the Sacrament by which a baptized man and a baptized woman bind themselves for life in a lawful marriage and receive the grace to discharge their duties. Matrimony is a natural contract for the propagation of the human race, a civil contract according to law in regard to temporal things, and an ecclesiastical contract as a Sacrament according to the laws of the Church. The marriages of Protestants, if baptized, and if no impediments exist, are sacramental. Matrimony, as a Sacrament of the living, should be received in the state of grace. Mixed marriages (between a Catholic and one who, though baptized, does not profess the Catholic faith) are forbidden unless a dispensation is granted. Marriage is indissoluble — "What therefore God hath joined together, let no man put asunder" (Matt. 19:6).

Institution. God instituted Matrimony as a natural contract in the Garden of Eden when He created Adam and Eve — "Increase and multiply" (Gen. 1:28). Christ raised marriage to the dignity of a Sacrament at the marriage feast of Cana, although He may have formally instituted it with other Sacraments, after His resurrection.

Matter and Form. The remote matter of the Sacrament of Matrimony is the bodies of the contracting couple. The proximate matter is the mutual surrender of their bodies, or the words or signs expressing the consent.

The form is the mutual acceptance of the bodies, or the words and outward signs by which the man and woman accept each other as husband and wife.

Minister. The contracting parties are the ministers of the Sacrament of Matrimony, and not the officiating priest. The priest is the necessary witness of the contract, and the minister of its solemnity.

Impediments to Lawful Marriage. Impediments are *diriment*, which make the contract null and void unless a valid dispensation first has been obtained; and *impedient*, which makes marriage unlawful, but not invalid.

Many *diriment* impediments spring from ecclesiastical law — affinity, disparity of worship, sacred orders, solemn vows, crime, public indecency. Other arise from divine law — impotence, previous bond, and consanguinity (certainly in the first degree of the direct line; probably in the other degrees of direct line as well as in the first degree collateral). The Church

cannot dispense from impediments certainly of divine law, and never dispenses from those which are probably of divine law.

A simple vow of virginity, of perfect chastity, of not marrying, or of taking sacred orders and embracing the religious state, and mixed religion between a Catholic and a baptized non-Catholic constitute *impedient* impediments to marriage. The Catholic Church has no jurisdiction over nonbaptized persons and does not exercise authority over their marriage contracts except indirectly, i.e., when Catholics contract marriages with nonbaptized persons.

Banns of marriage are read at Mass or other services on three consecutive Sundays or other days of precept, in order to discover any known impediments which would make the marriage unlawful or invalid, and which would ruin the life of one or both of the contracting parties.

Ceremonies. A Catholic marriage should be followed by a nuptial Mass. A marriage between a Catholic and a non-Catholic may not take place in church, and marriages may not be performed in private homes except for some good reason.

If a nuptial Mass is to follow the ceremony, the priest clothes himself in all the vestments except the maniple. Otherwise, he vests in surplice and stole only. Attended by an acolyte holding a vessel of holy water, the priest stands at the center of the altar where he awaits the bride and the groom and the two official witnesses, called the best man and the maid (or matron) of honor. The priest asks, "N., wilt thou take N. N. here present for thy lawful wife, according to the Rite of Our Holy Mother, the Church?" The bridegroom answers, "I will." The priest asks the same question of the bride, who responds in like manner. Then the groom says "I, N., take thee, N. N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part." The bride repeats the same formula. Then they kneel, and the priest says "I join you together in marriage, in the name of the Father, and of the Son, etc." He now sprinkles both with holy water, and blesses the ring by sprinkling it with holy water in the form of a cross. The groom takes the ring from the priest's hand and puts it on the third finger of the left hand of the bride, while saying, "With this ring I thee wed, and I plight unto thee my troth." Then follows the prayer to God to look down upon the married couple and to protect the marriage. The couple are exhorted to give thanks to God for His graces, to love each other, and to be mindful of their duties to each other. They now take their places, within the sanctuary, and the nuptial Mass begins.

The nuptial Mass contains many allusions to the Sacrament of Matrimony. After the *Pater Noster* the bride and the bridegroom kneel before the altar while the priest reads prayers beseeching God to bless the bride,

that she may follow the example of the holy women of the Scriptures. After the *Postcommunion*, and before the blessing of the people, the priest reads another special blessing and sprinkles the bride and groom with holy water.

Effects. The chief effects of the Sacrament of Matrimony are first, an increase of sanctifying grace; second, sacramental grace; third, the special help of God for husband and wife to love each other faithfully, to bear with each other's faults, and to bring up their children properly.

CHAPTER VII

SACRAMENTALS

Sacramentals are objects or actions which the Church uses to obtain from God spiritual and temporal favors for her children. Sacramentals differ from the Sacraments by reason of their origin, their effects, and the manner of producing the effects. The Sacraments were instituted by Jesus Christ, whereas the sacramentals have been established by the Church. The salutary effects of the sacramentals differ essentially from the efficacy proper to the Sacraments. Sacraments possess the divinely granted power of bestowing grace directly; sacramentals, however, produce their effects only indirectly, through the good dispositions they inspire in those who use them, and through the prayers that are attached to them by the Church. In two respects the sacramentals are similar to the Sacraments: they are external rites of a religious nature made up of things and words; and they are capable of conferring benefits on those who use them with the proper dispositions.

The chief benefits obtained by the use of the sacramentals are: first, actual graces; second, the forgiveness of venial sins; third, the remission of temporal punishment due to sin; fourth, health of body and material blessings; fifth, protection from evil spirits. The Holy See alone has the right to constitute new sacramentals, authentically to interpret those in use, or to abolish or modify any of them.

The chief kinds of sacramentals are: first, blessings given by priests and bishops; second, exorcisms against evil spirits; third, blessed objects of devotion. Indulged articles lose their indulgence when they are sold (Canon 924).

The ordinary minister of blessings is a priest. However, certain solemn blessings, such as the consecration of a church, can be performed only by the higher ecclesiastical dignitaries, such as bishops or cardinals; while a few, like that of the *Agnus Dei*, are reserved to the pope. The former are called invocative benedictions, since God's blessing is called upon a person, object, or place. Those blessings which render a person, object, or place sacred are constitutive; and such consecrated persons, objects, or places must be treated with reverence.

Sign of the Cross. The sign of the cross is found everywhere in the liturgy of the Church. No ceremony is performed without it. The hands of the

priest are consecrated with the holy oil to enable him to confer blessings by the sign of the cross. He may thus bless any object simply by making the sign of the cross over it, without any words, except in such cases where the Holy See requires a particular form for the blessing of certain things. The priest may impart to medals, beads, crucifixes, and similar objects, the papal indulgences, so that a person who is otherwise favorably disposed may gain all those indulgences by having one of these blessed objects in his possession.

Pope Pius IX, by a brief of July 28, 1863, granted to all the faithful an indulgence of one hundred days every time that, with at least a contrite heart, they shall make the sign of the cross, invoking the Blessed Trinity at the same time with the words "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." On March 23, 1866, the same pontiff granted an indulgence of three hundred days to those who make the sign of the cross with holy water, in the same manner as above.

When bestowing his blessing, a bishop makes the sign of the cross at the mention of each of the three Divine Persons, but a priest makes it only once for the three Persons.

Exorcisms. An exorcism is a command given to the devil, ordering him, in the name of God, to depart from some person, place, or thing. If the demon takes up his abode in the body of a living person, this is called *diabolical possession*. If he molests the person from without, it is called *diabolical obsession*. Some exorcisms are for ordinary use in sacred functions, such as in preparing holy water; others, of a more solemn character, are destined only for well-established cases of diabolical possession or obsession.

Blessing of Women Before Childbirth. There is in the ritual a beautiful and effective blessing to be given to pregnant women. Certainly it is fitting that those who expect to become mothers ask the blessing of God for a safe delivery and a healthy child. Although this blessing does not seem to be as well known as the blessing of women after childbirth, it is likewise a sacramental, and as such should be sought by all women shortly before the birth of their child. Little is known about the origin of this blessing; but that it has the Church's approval is evident from its inclusion in the ritual.

Churching of Women. Although frequently compared with the Jewish rite of legal purification, the rite of churching differs essentially from it. The Jewish rite was obligatory, whereas the Christian ceremony does not bind even under pain of venial sin.

With the coming of Mary, humanity's second Mother, womankind was elevated and ennobled. Motherhood, although still a painful ordeal, was no longer looked upon as a penalty, but became truly honorable, calling for thanksgiving instead of purification. Since our Blessed Mother submitted

to Jewish law, Christian women from earliest times abstained from entering church for a certain time after God had blessed them with offspring. They then sought the blessing of the priest at the door of the church before entering, and made their first visit as an act of thanksgiving for their safe delivery. This is the origin of the ceremony of churching.

Wherever Mass can be celebrated, the blessing can be given. The woman kneels at the door of the church, holding a lighted candle in her hand, and the priest, vested in surplice and white stole, and accompanied by an acolyte, sprinkles her with holy water, and recites the twenty-third psalm. Then placing the left end of the stole in her hand he conducts her into the church, where before the altar he sprinkles her with holy water and gives her a blessing. In this country, the women go to the altar rail (usually after Mass), where the above ceremony takes place. The ceremony is not obligatory, and only mothers of legitimate children may receive it, even if the child died without Baptism.

Holy Water. Water which has been blessed with certain exorcisms and prayers, and with which salt similarly blessed has been mingled, is called holy water. There are four kinds of holy water: (1) baptismal water, which is blessed every Holy Saturday and on the eve of Pentecost in all churches that have baptismal fonts, and which is used in the administration of the Sacrament of Baptism; (2) Gregorian water, with which wine, ashes, and salt are mingled, and which is blessed by a bishop for use in consecrating churches, or reconciling churches that have been desecrated; (3) common holy water, which may be blessed by a priest at any time and in any suitable place; (4) and Easter water, which is blessed on Holy Saturday and distributed to the people before the oils have been added. (No holy water is left in the fonts at the church doors during the last three days of Holy Week.)

The Church prescribes the use of holy water as an adjunct to many of her sacred rites—when blessing certain articles of devotion, at the solemn rite of exorcism, when the priest attends a sick person, and when the body of a departed Christian is consigned to the grave. Catholics should have holy water in their homes and should sprinkle their bedrooms with it before retiring at night.

Cross and Crucifix. The cross is the most important of Catholic emblems. It symbolizes the Church's holy faith in the redemption of mankind, since Jesus Christ, our Redeemer, died on a cross. The cross is used on the highest point of Catholic churches, schools, and other institutions; above altars, on vestments, and certain other appurtenances, to indicate that they are consecrated to God's service. When blessed, either as a cross or as a crucifix, it becomes a sacramental. A cross which bears the Corpus of Christ is called a crucifix.

There are many varieties of crosses: the ordinary form, with crossbeam shorter than and a little above the center of the vertical piece, called the Latin cross; the Greek cross, the four limbs of which are of equal length; the St. Andrew's cross, shaped like an "X"; the Tau cross resembling the Greek letter "T" (three beams instead of four); the Maltese cross, having four spreading or triangular arms of equal length; the Celtic cross, an ancient Irish cross having arms connected by a circle; the archiepiscopal or patriarchal cross, having two crossbars; and several others.

Holy Oils. After the Most Holy Sacrament of the Altar, the Church possesses nothing more sacred than the holy oils used in the administration of certain Sacraments and in certain other functions of religion. Whenever the word "oil" is used in the liturgy of the Church, olive oil is meant. Oil was used from the earliest times, and there was a spiritual significance in its use as is gleaned from abundant examples in the Old Testament.

1. *Kinds and Uses.* Oil is blessed for three different purposes and is called in the language of the Church by three different names; Oil of Catechumens, Holy Chrism, and Oil of the Sick. The first derives its name from the fact that it is used principally in the ceremony of Baptism. The second is composed of a mixture of olive oil and balm and is called "holy chrism" because it is used to anoint. The "oil of the sick" is so named from its principal use, which is to anoint the sick in the Sacrament of Extreme Unction. These oils are consecrated, by bishops only, during Mass on Holy Thursday.

Holy oils are always used in the consecration of those objects for which the Pontifical prescribes this solemn form of dedication to divine service; namely, churches, chalices, altars or altar stones, which are consecrated by a bishop or by a priest with special faculties from the bishop. Baptismal water is blessed on Holy Saturday with ceremonies in which oil of catechumens and holy chrism are used. Church bells are blessed or "christened" by a bishop with oil of the sick and holy chrism (see *bells*).

2. *Ceremony of Blessing Holy Oils.* The ceremony of the blessing of the oils is very interesting and impressive, and the time and manner are indicative of the reverence with which the Church regards them.

Oils must be blessed every year on Holy Thursday. It is not permitted to mix any of the oil of the previous year with the new oil, but the oil which remains from the previous year may be burned in the sanctuary lamp. The clergy secure their supply of new oil after the services on Holy Thursday. Oils are kept in three small vessels, called the oilstock, and are marked plainly to indicate the oil contained in each. These, in turn, are kept in the ambry, a receptacle on the wall of the sanctuary.

When the holy oils are blessed by the bishop, there must be seven deacons, seven subdeacons, and twelve priests, each clothed in the vestments of his

order, besides the sacred ministers who assist the bishop. For the ceremony, a table is placed in the sanctuary between the foot of the altar steps and the communion rail. This table is covered with a white cloth; a bookstand and a number of candles are placed on it. Seats facing the altar are ranged about it. When the bishop, who must celebrate the Holy Sacrifice himself, comes to the part of the Mass immediately before the *Pater Noster*, he leaves the altar to go to the table, where he seats himself with his ministers. The "oil of the sick" is then called for in an audible tone by an assistant priest. One of the subdeacons, with an acolyte on either side, goes to the sacristy where the oil is kept, and carries it to the bishop in a vessel. The latter then reads an exorcism and recites a prayer over it, which constitute the blessing of this oil. It is then taken back to the sacristy in the same manner, and Mass proceeds until the bishop has communicated and received the ablutions.

The bishop then returns with his ministers to the table, and the other two oils are called for—"oil of holy chrism" and "oil of catechumens." These are brought with greater ceremony than was the oil of the sick. A subdeacon bearing a processional cross, with an acolyte on either side carrying a lighted candle, and the censer bearer lead the procession. They are followed by the seven subdeacons, the seven deacons, and the twelve priests, who proceed to the sacristy, where one of the subdeacons takes the little vessel containing the balsam, and two others take the veiled vessels containing the oils. The procession returns to the sanctuary, while an appropriate hymn is chanted. The bishop first blesses the balsam with three prayers, mixing it in the meantime with some of the oil which is to be the holy chrism. Then, silently, he breathes over the vessel of oil (which is still covered with the veil, except for the top) three times in the form of a cross. The twelve priests follow, breathing over the oil in like manner. After this, the bishop reads an exorcism, and sings a very beautiful preface, at the conclusion of which he puts the mixture of balsam into the oil, reciting appropriate prayers. He next sings three times in ascending tones *Ave, Sanctum Chrisma*, kissing the lips of the vessel. Again the twelve priests do likewise. They go in turn to the foot of the altar, genuflect to the Blessed Sacrament, and, turning toward the vessel, repeat the same words thrice in rising tones, genuflecting to the vessel each time.

The vessel is then set aside and the "oil of catechumens" is taken from the deacon and presented to the bishop. He, and after him the twelve priests, breathes on it thrice in the form of a cross, after which the bishop reads a prayer and exorcism over this oil. He sings thrice as before *Ave, Sanctum Oleum*, and kisses the lip of the vessel. The priests do likewise. The oils are then taken back to the sacristy in procession, and the bishop proceeds to the altar to finish celebrating Mass.

Candles. The Catholic Church has used lights in her religious functions from earliest centuries. In primitive times, these lights were from oil lamps, but for many centuries the official liturgical light has been the wax candle. The wax represents the Body of Christ, the wick His Soul, and the flame, His divinity. Lighted candles must be used at certain religious ceremonies, such as Mass, distribution of Communion, and Benediction. Every Catholic family should have at least one blessed candle in the home. Candles are solemnly blessed on February second (q.v.). They may be blessed whenever necessary, with a simpler formula. A large candle, called the Paschal candle, is blessed and set up in the sanctuary on Holy Saturday (q.v.).

Church Bells. Bells are blessed with religious rites. They are used to remind men of religion and of God. They were introduced into Christian churches in Italy about A.D. 400. The ringing of bells or gongs in the sanctuary is tolerated by the Church, but these are not usually blessed. The ringing of the tower bell at the elevation of the Sacred Host and chalice during Sunday Mass is a practice dating from the thirteenth century. Bells also announce the glad tidings of weddings, and the sad news of deaths.

When bells are blessed each receives a name. During the ceremony the bells are washed with holy water, anointed with oil of the sick in seven places without, and with chrism in four places within. Prayers are offered that the bells may put the demon to flight, protect the faithful from storms and call them to prayer. The fuming censer is placed under each bell, that the smoke may fill the cavity. The ceremony is concluded with the reading of the Gospel concerning Martha and Mary.

Incense. Incense in religious worship is symbolic of prayer. It is also used as a mark of respect, as in Benediction of the Most Blessed Sacrament, or during a Solemn High Mass when the crucifix, altar, as well as the priests and the people, and bread and wine are incensed. At a Catholic funeral, the body of the deceased receives the same honor because it was the temple of the Holy Ghost. Incense is sprinkled upon a glowing coal in a covered vessel called a censer or thurible, and it emits a fragrant smoke. When an altar or altar stone is consecrated, incense is burned upon it, and the grains are put into the sepulcher containing the relics of the saints. Five grains of incense are also put into the Paschal candle when it is blessed.

Palms. On the Sunday before Easter (q.v.), the Church blesses palm branches and distributes them to the faithful, as a reminder of Christ's triumphal entry into Jerusalem a few days before His death, when the people honored and greeted Him by waving palms and strewing them in His path. The formula used in blessing the palms asks that those who make use of them may merit by their good lives to meet Christ in heavenly glory. A piece of blessed palm should be kept in every Catholic home from one

Palm Sunday until the following Palm Sunday, when the old palm is burned and replaced by the newly blessed piece.

Ashes. The ashes used on Ash Wednesday are obtained from the left-over palm from the preceding year, which is burned for this purpose. These ashes are blessed before Mass on Ash Wednesday (q.v.) and applied to the foreheads of the faithful to remind them of their last end, and of the necessity of contrition and penance during the Lenten season. When the priest applies the ashes he says the following words over each individual: "Remember, man, that thou art dust, and unto dust thou shalt return."

Scapulars. There are more than eighteen different kinds of scapulars. The small scapular consists of two small rectangular segments of woollen cloth connected with each other by two strings. *Scapula* means shoulder. The large scapular forms a part of the habit of many religious orders. People who could not join religious orders frequently asked to share certain privileges of the orders. These privileges were granted to those who wore part of the habit. Only priest members of the order, or other priests having special faculties, can invest in the scapular of any particular order. Ordinarily, the names of the invested must be enrolled in an appropriate register.

Five of the best-known scapulars are sometimes attached to the same strings. These are: the brown scapular of Our Lady of Mount Carmel, the blue of the Immaculate Conception, the black of the Seven Dolors, the red of the Passion, and the scapular of the Most Holy Trinity — white with a small blue and red cross. Associations of the laity which are connected with various religious orders, such as the Franciscans and Dominicans, are called members of the "Third Order." Those who belong to these associations generally wear a large scapular as a badge of their membership, in order that they may partake of the indulgences and privileges granted to members of these orders.

Other kinds are scapulars of: the Hearts of Jesus and Mary, the Immaculate Heart of Mary, the Mother of Good Counsel, Our Lady of Ransom, black scapular of the Passion, red of the Precious Blood, the Sacred Heart of Jesus, St. Benedict, St. Dominic, St. Joseph, St. Michael the Archangel, the Help of the Sick, and the Holy Face. A scapular medal may be worn in place of any or all of the *small* scapulars, provided it be lawfully blessed for that purpose.¹

Images. The faithful adore God and venerate the saints. They are not forbidden to honor saints, because in honoring them they honor God Himself, since the saints are His chosen friends. The saints pray to God for those who pray to them. Statues and images of our Lord and of the saints

¹ Cf. Rt. Rev. John F. Sullivan, D.D., *Externals of the Catholic Church* (New York: P. J. Kenedy & Sons, 1918), pp. 291-204.

recall the persons they represent. They move the faithful to imitate the example of the saints in leading good lives, just as a picture or a statue of a great national hero inspires people to be good citizens. Catholics are often accused of idolatry because they have graven or painted representations of sacred persons or things, which they honor and reverence. Catholics do not worship the images; these serve merely to remind them of Christ, His Mother, and the saints; and when blessed for this purpose, they are sacramentals.

Relics. Some object, especially part of the body, or clothes which belonged to a departed saint, is a relic. Honor and veneration are due them, not because of any intrinsic virtues, but because they are memorials of those who are especially dear to God. Just as civil authorities have museums for historic relics, so the Church holds in veneration any object connected with those whom she has pronounced "saints." Only genuine relics may be exhibited for veneration, and their authenticity must be proved by a document issued either by a cardinal or by the local bishop. These relics may be exposed in a vessel called a *reliquary*. A part of the body of a saint is considered a first-class relic, and may be exposed for veneration; a piece of his clothing or some article used by him is a second-class relic; and some article of clothing or object which has touched his body is a third-class relic. The most important relics are those of the true cross, and the objects of the passion (nails, spear, winding sheet, crown of thorns, etc.).

Religious Medals. Medals are pieces of metal resembling coins, blessed by the Church. Medals are used to increase devotion, to commemorate some religious event, to protect the wearer, or to serve as badges of pious societies. The use of medals among Christians is very ancient. Many medals were found in the catacombs. In the Middle Ages they were given to pilgrims, and some were struck to commemorate papal jubilees.

Medals in honor of our Lord are: Medal of the Sacred Heart, of the Holy Childhood, of the Infant of Prague. Those of the Blessed Virgin include: Sorrowful Mother, Our Lady of Victory, Our Lady of the Highway, Our Lady of Mount Carmel, Our Lady of Good Counsel, Our Lady of Perpetual Help, Our Lady of Lourdes, and the Miraculous Medal. Of the medals of the saints, the most popular are those of SS. Joseph, Dominic, Aloysius, Francis of Assisi, Agnes, Anne, Gerard, Rita, Christopher, and the highly indulgenced medal of St. Benedict.

Certain medals receive a special blessing from the Church and have rich indulgences attached to them. A blessed medal is worn as a petition for divine aid and divine protection, and not as a charm. The use of the scapular medal in place of one or more of the small scapulars is widespread.

Probably the most popular and widely used medal is the miraculous

medal. Those who wear the indulgenced miraculous medal and repeat the prayer inscribed thereon, "O Mary, conceived without sin, pray for us who have recourse to thee" with devotion will, in a special manner, be under the protection of the Mother of God. This medal is to be worn around the neck, and is indulgenced with apostolic indulgences. Medals of St. Christopher and of Our Lady of the Highway are in great favor with travelers, especially automobilists and airplane pilots, who invoke the protection of St. Christopher and our Lady against possible accidents.

Sacred Heart Badge. This is the official emblem of the Apostleship of Prayer. According to the regulations of the Holy See, the badge should contain an image of the Sacred Heart printed or embroidered on cloth or linen material, and should bear the motto "Thy Kingdom Come." Pope Pius IX, in a brief dated June 14, 1877, granted to associates of the Apostleship of Prayer an indulgence of five hundred days each time they repeat the above ejaculation devoutly, while wearing the badge.

While those who are not members of the league cannot gain the indulgences granted to associates, there is no prohibition against nonmembers wearing the badge, as it is used as a petition for divine help and protection. It is also worn as a mark of faith, and frequently serves to identify the wearer as a Catholic.

Agnus Dei. These words mean "Lamb of God," a name frequently applied to Jesus Christ. As a sacramental, an Agnus Dei is a disk of wax, on one side of which is imprinted the image of a lamb, and on the other side the name and arms of the reigning pope. A large number of these disks are blessed by the pope during Easter week in the first year of his pontificate and every subsequent seventh year. The pope prays that those who use the Agnus Deis with faith may be delivered from attacks of evil spirits, from storms and fire, and especially from sudden and unprovided death.

The pope first blesses water, after which he pours balsam and oil into it, in the form of a cross. Then he recites a number of prayers and blessings over the masses of wax fashioned into the form of lambs. The wax images are carried on silver trays by attendants, with great solemnity, to the Holy Father. He immerses them in the blessed water. Attending prelates lift the images out of the water, dry them, and put them in the place prepared for their reception.

They remain here until the following Saturday, when the pope distributes the Agnus Deis with appropriate ceremony during the singing of the *Agnus Dei* of the Mass. The Agnus Deis are given first to the cardinals, who kiss the pope's hand upon receiving them; then to the bishops, wearing their miters, who kiss the pope's right knee; and finally to the prothonotaries, who prostrate themselves and kiss the cross on the pope's slipper.

The Agnus Deis are then subdivided and distributed to all parts of the world. Each tiny piece is enclosed in a small bag, usually heart shaped. It should be worn around one's neck, or carried on one's person.

The use of the Agnus Dei is derived from the ancient custom of the people who formerly carried home small portions of the Paschal candle as a protection against tempests.

CHAPTER VIII

PROCESSIONS

Nearly all nations, even before the time of Christ, made use of processions to celebrate triumphs, or as a means of supplication. By the term "sacred processions" is meant the solemn supplication made while marching in order, under the leadership of the clergy, from one sacred place to another, to arouse the devotion of the people, to commemorate God's benefits, to thank Him, or to implore divine help. Extraordinary processions may be ordered by the ordinary for a public cause, such as for the cessation of hostilities, or for escape from an epidemic.

Prayers in litany form held a favorite place among the early Christians. Long series of invocations were announced, and a petition was repeated after each one. Every time the way of the cross is said in public, there is a procession. Every liturgical procession begins and ends at the altar, and Mass is celebrated either before or after it.

A new plenary indulgence may be gained by those who take part in Eucharistic processions, either inside or outside of the church. Confession, Communion, and prayer for the intentions of the pope are required (S. P. Ap., July 10, 1936).

Candlemas Day. After the blessing of the candles on Candlemas Day, the celebrant puts incense into the thurible. Then the deacon, turning toward the people, sings: "Let us go forth in peace," to which the choir answers: "In the name of Christ. Amen." Then follows a procession of the clergy, all with lighted candles. The thurifer, carrying the incense, leads the procession, followed by the subdeacon, bearing the cross between two acolytes carrying lighted candles; then come the clergy in order of dignity or seniority; and lastly, the celebrant and his ministers, robed in violet vestments. During this procession several antiphons are sung, and those participating leave the church. While re-entering the church, a responsory is sung. When the procession is over, the priest and his ministers lay aside their purple vestments and put on white ones for the Mass which follows.

Palm Sunday. On Palm Sunday the priest, after blessing the palms, distributes them to the clergy and to the laity, while the choir sings the prescribed antiphons. The procession with the palms then takes place. The first part of this procession recalls the multitude that went out to meet Jesus

as He was entering Jerusalem on Palm Sunday. The second part (from the door) represents the twofold entrance of Christ into the earthly and the heavenly Jerusalem.

The priest puts incense into the thurible, and the deacon turns toward the people and sings: "Let us go forth in peace," to which the choir responds: "In the name of Christ. Amen." Appropriate antiphons are sung during the procession. The participants leave the church as they do in the procession on Candlemas Day. Upon the return of the procession, two or four cantors enter and close the door. They stand with their faces toward the procession and sing the hymn *Gloria Laus*, after each stanza of which the choir outside repeats the first stanza as a refrain. Then the subdeacon knocks at the door with the foot of the cross. The door is opened, the procession re-enters the church, and Mass is celebrated.

Holy Thursday. After the Mass on Holy Thursday, the priest removes his chasuble and vests in a white cope. Then returning to the altar, he offers incense to the Blessed Sacrament, which is reserved in the chalice. Preceded by the cross, the torchbearers, and the clergy, the priest carries the Blessed Sacrament to the altar of repose in a side chapel, where It remains until the Mass of the Presanctified on Good Friday. No consecration takes place on Good Friday. During the procession on Holy Thursday, the hymn *Pange Lingua* is sung. On reaching the altar of repose, the priest again incenses the Blessed Sacrament, and places It in the tabernacle.

For this, and for all processions with the Blessed Sacrament, the order is as follows: first, a cleric bearing a banner of the Blessed Sacrament; then, pupils of the schools, confraternities with lighted candles, lay choirs, and regular clergy, preceded by their cross-bearer, subdeacon cross-bearer with two acolytes, seminarians, choir of clerics, and parish priests (subdeacons, deacons, and priests should, if possible, wear, respectively, tunics, dalmatics, and chasubles). These are followed by bishops and other prelates vested in copes, their assistant priests, the bearer of the pastoral staff, and two thurifers. Next comes the bishop, carrying the monstrance and walking under the canopy between the assistant deacons. The miter bearer, book bearer, and candle bearer follow. They in turn are followed by the bishops and other prelates who have no copes, but wear rochets and mantelletta. Lastly, come lay persons who are not members of confraternities, men first.

The place of honor is that closest to the Blessed Sacrament or to the celebrant. This means that the lowest according to ecclesiastical rank head the procession, and the highest come last.

Good Friday. On Good Friday, before the Mass of the Presanctified begins, the Sacred Host is carried in procession from the altar of repose to the main altar during the singing of the *Vexilla Regis*. The procession on Good Friday is similar to that of Holy Thursday.

The procession which takes place at the beginning and end of the *Forty Hours Devotion* is the same as that of Holy Thursday.

Rogation Days. Besides those processions which take place in Holy Week, the chief public penitential processions are on the feast of St. Mark (April 25), and on the Rogation Days (Monday, Tuesday, and Wednesday before Ascension Thursday). The same general order is followed as for other processions. During the procession on those days, the Litany of the Saints is chanted to invoke God's blessing upon the crops, and to make reparation for the sins of men.

Corpus Christi. The feast of Corpus Christi is celebrated by a festal procession of the Blessed Sacrament. This procession may go through the streets of the city or town. All of the secular clergy, the religious communities of men, and the confraternities of laymen should take part if there is but one procession in a city. The Corpus Christi procession may be held either on the feast itself or on the following Sunday. Two benedictions are given on side altars, or in the cemeteries, if connected with the church, and the third is given from the high altar of the church itself.

All Souls' Day. In some churches which have cemeteries attached, especially monastic churches, a procession takes place on All Souls' Day. Appropriate prayers are said during the procession, and at the cemetery the *De Profundis* and the *Libera* are chanted, as at a funeral. A plenary indulgence may be gained by all who participate in this procession. An indulgence of seven years may be gained by all who make a visit to a cemetery on any day of the year, and pray for the Holy Souls (S. P. Ap., Oct. 31, 1934).

RECOMMENDED READINGS*

FOR THE TEACHER

- Baierl, Rev. Joseph, *The Sacraments Explained* (Rochester, N. Y.: The Seminary Press, 1931).
 Burke, Rt. Rev. J. J., *The Saints of the Canon* (New York: Longfellow Press, 1944), Sacramentals, pp. 145-156.
 Dennerle, Rev. Joseph M., *Leading the Little Ones to Christ* (Milwaukee: The Bruce Publishing Co., 1932).
 Devine, Rev. A., C.P., *The Sacraments Explained* (New York: Benziger Brothers, 1909).
 Ellard, Rev. Gerald, S.J., Ph.D., *Christian Life and Worship* (Milwaukee: The Bruce Publishing Co., 1933), pp. 225-260.
 Kelly, Rev. Bernard, C.S.Sp., *The Sacraments of Daily Life* (New York: Sheed & Ward, 1944).

* There are numerous pamphlets on the individual Sacraments, the sacramentals, and prayers, which are very helpful. A list may be obtained by consulting *An Index to American Catholic Pamphlets*.

- Lambing, Rev. A. A., D.D., *The Sacramentals of the Holy Catholic Church* (New York: Benziger Brothers, 1892).
- Laux, Rev. John, *A Course in Religion for Catholic High Schools*, Part II, "Means of Grace" (New York: Benziger Brothers, 1934), pp. 1-48; 95-138.
- MacMahon, Canon, *Liturgical Catechism* (Dublin: Gill & Sons, 1930), pp. 1-14.
- Ostdick, Rev. Joseph, *Simple Methods in Teaching Religion* (Milwaukee: The Bruce Publishing Co., 1936), pp. 63-66.
- Perkins, Mary, *Speaking of How to Pray* (New York: Sheed & Ward, 1944). An excellent section on prayer and the Sacraments.
- Strugnell, Rev. Joseph, *When Ye Pray Pray Ye Thus* (Paterson, N. J.: St. Anthony's Guild Press, 1943). A book containing the principal prayers a Catholic should know, followed by an explanation giving origin, purpose of prayer, and manner of reciting it; also indulgences granted for its recitation.

FOR THE CHILDREN

- Heeg, Rev. Aloysius J., S.J., *Jesus and I* (Chicago: Loyola University Press, 1934).
- Hornback, Florence M., *When We Say "Our Father"* (Paterson, N. J.: St. Anthony's Guild Press, 1934).
- *When We Say "Hail Mary"* (Paterson, N. J.: St. Anthony's Guild Press, 1934).
- Kelly, Very Rev. William R., *Our Sacraments* (New York: Benziger Brothers, 1937).
- *Our First Communion* (New York: Benziger Brothers, 1925).
- Matimore, Rev. P. Henry, *Wonder Stories of God's People* (New York: Macmillan Co., 1929), meditations for children.
- Meyer, Rev. Fulgence, O.F.M., *Jesus and His Pets* (New York: Pustet Co., Inc., 1925), a mission and retreat book for boys and girls.
- Taggart, Marion Ames, *The Wonder Gifts* (New York: Benziger Brothers, 1932).

BOOKLETS

- Alphonsus, Sister M., *I Go to Confession* (New York: Benziger Brothers).
- Baierl, Rev. Joseph J., S.T.D., *Method of Confession and Holy Communion* (Rochester, N. Y.: Seminary Press, 1926).
- Croft, Aloysius, *With Heart and Lips* (Milwaukee: The Bruce Publishing Co.).
- Dennerle, Rev. Joseph M., *I Receive the Holy Ghost* (St. Paul: Catechetical Guild).
- Walters, Sister M. Andrine, O.S.B., *Pax: A Preparation for the Sacrament of Penance for Children* (Milwaukee: The Bruce Publishing Co.).

PRAYER BOOKS

- Anonymous, *Bless Me, Jesus* (New York: Cathedral Press, 1938).
- *Prayers for Little Ones* (New York: Paulist Press, 1933).
- Dennerle, Rev. Joseph M., and Magdela, Sister M., S.N.D., *Welcome, Jesus* (Milwaukee: The Bruce Publishing Co.), First Communion prayer book.
- Finn, Rev. Francis, S.J., *Prayer Book for Girls* (New York: Benziger Brothers, 1926).
- *Prayer Book for Boys* (New York: Benziger Brothers, 1926).
- Lasance, Rev. F. X., S.J., *The Catholic Girl's Guide* (New York: Benziger Brothers).

- *The Young Man's Guide* (New York: Benziger Brothers).
- Limana, Sister Mary, O.P., *I Talk With Jesus* (Milwaukee: The Bruce Publishing Co.).
- Loyola, Mother Mary, *The Prayer Book for Children* (New York: P. J. Kenedy & Son, 1935).
- Power, Rev. Robert, C.M., *Jesus, Make Me Worthy* (New York: Malhame, 1929).
- Resch, Rev. Peter A., S.M., and Juergens, Rev. Sylvester P., S.M., *My Father's Business* (Milwaukee: The Bruce Publishing Co.), a prayer book for boys.
- *Marthal Marthal* (Milwaukee: The Bruce Publishing Co.), a prayer book for girls.

PART III

THE MASS

CHAPTER IX

INTRODUCTORY NOTES

Since the Mass is the actual and true Sacrifice which Christ offers continually to His heavenly Father, it is of infinite value. It is likewise the perpetual sacrifice of all Christians as members of the Mystical Body of Christ; therefore, it is in truth the greatest treasure which Mother Church possesses. It is very necessary that the children be taught to understand what the Mass is, and to bring to it the proper interior dispositions of soul.

It is sufficient for young children that they keep their eyes fixed on the altar, since such action is in itself a prayer for them. All children should be given a reserved section in the church. They must be taught to be quiet and orderly when entering the church, and to make the proper genuflection before going into the pew. This exterior quiet will aid their interior sentiments.

The catechist should explain to the older children that the Mass is a Sacrifice of adoration, thanksgiving, expiation, and petition. The children must learn that it is the duty of all Christians to worship God, and to offer sacrifice in reparation for their sins and for those of all men; that they have many things for which to be thankful, and petitions to make during the Mass. It is necessary to point out to the children that in attending Mass they are standing at the foot of the cross; and, while their thanks are always of value, they are more acceptable in the sight of God through the Sacrifice of the Mass.

Through explanation of the various parts of the Mass, the teacher should stress the fact that the children are praying with Christ, the High Priest. She should endeavor to so impress the doctrine of the Mystical Body of Christ on the minds of the children that they will consider the Mass a necessary part of their daily prayers, and frequently will offer it in union with Christ to adore the Father, to expiate their own sins and those of others, to thank God for His blessings, and to ask Him for favors.

The catechist should also urge the children to receive Holy Communion often, since it is the wish of the Church that the faithful communicate whenever they assist at Mass. Should this be considered difficult for children on school days, because they need breakfast, the teacher can bring in the element of sacrifice. She can suggest that some children might get up an hour earlier in order to have time to return home for breakfast before going to school. Surely no sacrifice the children could make can compare with that made by our Lord, and it is the teacher's duty to impress this upon her charges—not by force, but by loving repetition, and above all, by example.

Perhaps the syllabus calls for only a certain part of the Mass to be explained to the children in a particular grade. In this event, a full explanation of the part required may be given, with just enough of the other parts to make a comprehensive whole. If in a particular course of study no mention is made of teaching the Mass apart from the catechism, as a separate unit, this topic may be taught in connection with the chapter in the catechism which deals with the Mass.

Several Mass books suitable for younger children¹ are available. Many of these picture the various parts of the Mass, showing the position of the priest, missal, etc., and also contain the prayers of the Mass in simplified form. A book of this type may be used to great advantage, not only to explain the part of the Mass depicted, but also to point out the movements of the priest, and the placement of the various accessories—crucifix, missal, vestments, bells, and like articles. Separate pictures illustrating the several actions of the priest may also be procured from most of the publishing houses listed elsewhere in this book.²

The dialogue Mass, which is becoming so popular, trains the children actually to participate in the drama of the Mass at the same time that it teaches about the Mass. As its name implies, the dialogue Mass is really a dialogue between the priest and the congregation. Those attending Mass make the various responses with the server, and also recite many of the other parts of the Mass with the priest, notably the *Gloria*, *Credo*, and *Agnus Dei*.

The Mass is a topic which lends itself admirably to correlation with other subjects. In "Talks About Objectives and Methods,"³ it was pointed out that project work, art work, manual art, scrap books, and dramatization all may be utilized to bring home certain phases of Christian doctrine—the vestments, types of altars, meaning of Mass ceremonies, and similar topics.

Several other methods of teaching the Mass are suggested by different

¹ Vide Part III, Recommended Readings, p. 151.

² Vide note on p. 10.

³ Page 3.

authors.⁴ Many valuable pamphlets on this subject are listed in a pamphlet guide.⁵ A number of interesting projects on the Mass are contained in *Practical Aids for Catholic Teachers*.⁶ *Religion Teaching Plans*⁷ has a drama on the Mass for grade three, a unit of work on the vestments for grade eight, and a project on the Mass for grade seven. Some projects and test questions on the Mass will be found in the manual for *The Spiritual Way*.⁸ For those who make use of visual aids, various types of Mass charts are available.⁹

An ingenious teacher will not lack methods for presenting this important topic, nor need she lack material for projects, since such material is so plentiful, and in most cases inexpensive. Of course, the best project for the higher grades is an intensive study of the missal. The use of the missal will be explained in Chapter XV of this part.

The catechist should strive above all to instill in the children such a love for the Holy Mass that they will attend daily in order to share in this great act of corporate worship. In accomplishing this, she will have done much to keep Catholic children safe for the Church.

⁴ Rev. A. N. Fuerst, S.T.D., *op. cit.*, Part III, Chaps. 16-20, and Rev. John K. Sharp, *op. cit.*, p. 129.

⁵ Eugene P. Willging, *The Index to American Catholic Pamphlets* (Scranton, Pa.: Catholic Library Service, 1937).

⁶ Sr. Mary Aurelia, O.S.F., and Rev. Felix M. Kirsch, O.M.Cap., *op. cit.*, Vol. III, pp. 232-236; 360; 408.

⁷ Sr. M. Inez, *op. cit.*, pp. 105-114; 119; 123; 162-167.

⁸ Mother Margaret Bolton, *The Spiritual Way* (Yonkers: World Book Co., 1930), Manual for Book Three, pp. 116-147.

⁹ J. J. Baierl, *Colored Mass Charts* (Rochester: Seminary Press); Catechetical Guild, *Miniature Altar* (St. Paul, Minn.); E. M. Lohmann, *Mass Chart* (St. Paul, Minn.); Queen's Work, *The Mass Chart* (St. Louis, Mo.); Pustet Co., Inc., *The Child's Mass Chart* (New York, N. Y.).

CHAPTER X

THE MASS

THE HOLY EUCHARIST AS A SACRIFICE

This chapter treats of the Holy Eucharist as a Sacrifice—the Holy Sacrifice of the Mass. The Holy Eucharist as a Sacrament was discussed in Part II.¹

The Eucharist, as said before, is both a Sacrament and a Sacrifice. The efficacy of a Sacrifice lies in its being offered; the efficacy of a Sacrament, in its being received. As a Sacrament, the Eucharist increases the merit of the recipient and gives to the soul all of the advantages that food gives to the body. As a Sacrifice (the efficacy of which lies in the offering), the Eucharist is not only a source of merit, but also a means of adoration, thanksgiving, propitiation, and petition.

Two forms of worship are due to God alone, namely, adoration and sacrifice, of which the latter is the greater. Sacrifice is the public worship of God, and usually requires a church or temple, a priest, an altar, an offering, particular robes, and the presence of a congregation in whose name and on whose behalf the sacrifice is offered. It may, however, be offered by a priest alone, in a field or garret, or in any becoming place. A sacrifice is the offering of a victim by a priest to God alone, and the destruction of it in some way to acknowledge that He is the Creator and Lord of all things.

Religious sacrifice of some kind has been in existence almost universally since the beginning of the world. Therefore, when Christ ended the Old Law by His sacrifice and death on Calvary, He did not do away with religious sacrifice, but substituted a perfect type of sacrifice for the imperfect ones of the Old Law. The Mass is the Sacrifice of the New Law in which Christ, through the ministry of the priest, offers Himself to God in an unbloody manner, under the appearances of bread and wine.

In the Mass is found all that is required for a true and real sacrifice. The matter consists in the oblation of a sensible thing, namely, the Body and Blood of Christ under the species of bread and wine. The end of the Sacrifice is the offering to God alone. As regards the minister, Christ Himself

¹ Vide Part II, Chap. VI, "The Sacraments," The Holy Eucharist, p. 59.

is the principal Minister, while His lawfully ordained priest is the secondary minister. The Victim is sacramentally destroyed and immolated in the separate consecration of the species; but there is also a real destruction. Whenever the species are consumed and destroyed, Christ Himself is destroyed as to that sacramental existence.

On the eve of His death, Christ instituted the perpetual Sacrifice of the New Law at the last supper, which took place at the time of the Hebrew celebration of the Pasch. At the beginning of the Pasch, Christ said: "I have greatly desired to eat this passover with you before I suffer" (Luke 22:15). This was truly a significant pasch — the last of the Old Testament, and the first of the New.

In the old pasch, the paschal lamb was slain and eaten. When he announced the law on Mount Sinai, Moses slaughtered a lamb, and sprinkled the blood upon the people with the words: "This is the blood of the covenant which the Lord hath made with you" (Exod. 24:8).

Christ in the great pasch of the New Law took bread and, blessing it, changed it into His Body with the words: "Take ye and eat; this is My Body." Likewise taking the chalice of wine, He said: "All of you drink of this, for this is My Blood of the New Covenant, which is being shed for many unto the forgiveness of sins" (Matt. 26:26-28). He then gave His Apostles the power to do as He had just done, with the words: "Do this in remembrance of me" (Luke 22:19). There, at the first Mass, Christ offered Himself just as He was about to offer Himself upon the cross. The separate consecration of the bread and wine into His Body and Blood indicated the actual separation of His Blood from His Body upon the cross. The act by which He offered Himself at the last supper was continued in His death on the cross on Good Friday. That same act of offering, of giving, and of oblation of Himself is continued daily and hourly by means of the Sacrifice of the Mass; for the Mass is the same as the last supper, and is a continuation of the Cross. The Eucharist was, as it were, the last will of Christ, sealed by His death on Calvary. Since the Mass is a perpetual continuation of this Sacrifice, it is the essential act of worship of the New Law, and the death of Christ is symbolized by the separate consecration of the bread and of the wine.

Under the new dispensation, the Sacrifice of the cross is not merely symbolically offered and figuratively renewed, but it is in fact offered and is in reality renewed. Christ chose bread and wine as the species to veil His sacramental presence, because He wished the partaking of His Flesh and Blood to be joined always to the Sacrifice itself. Communion necessarily belongs to the Mass, for no food sacrifice is complete without a sacrificial banquet.

Christ's whole life had been a continuous sacrificing of Himself for the

glory of the Father in heaven and for the sanctification of man. The bloody immolation on Calvary was the supreme realization of the offering of Himself for all mankind. After making this sublime sacrifice, Christ did not cease to love man. In the superabundance of His love, He not only loaded man with benefits, but placed within his reach the means of returning Him abundant thanks for these benefits. Hence the Sacrifice of Calvary is daily continued in the Mass. It is not an isolated offering, but an eternal Sacrifice.

In the Mass, Christ becomes present upon the altar in order to place Himself at the disposal of the faithful, and to give them a sacrificial gift that cannot be refused by His eternal Father. The Sacrifice of the cross is made real at Mass, not as a future event, as at the last supper, but as action in the past. In the Mass, Christ takes part in His glorified Body and not in His mortal state, as He did at the last supper. The Mass, however, is not a mere representation of the Sacrifice of the cross, as is a passion play, but is the true renewal of the Sacrifice of Calvary.

In the Mass, as on the cross, Christ is both Priest and Victim. He is the Priest, since He offers to His heavenly Father through the ministry of His ordained priest His Body and Blood which were sacrificed on the cross. He is the Victim because He offers His own Body and Blood. He is the most acceptable offering that could be made to the Father, and one infinitely more perfect and sublime than the sacrifices of the Old Testament. Even though the priest should be unworthy, the value of the Mass would be diminished in no way, for the priest officiates not in his own name, but in the name of Jesus Christ. In the person of the priest, and under the eucharistic veils, our Lord renews on the altar all the mysteries of His life.

In celebrating the Mass, the priest acts also as the representative of the Church, for he offers Christ to the heavenly Father in the name of the Church, and he presents to Him the Church together with Christ. According to the official prayers prescribed by the Church, the priest when saying Mass, is the spokesman of the people who attend. This is evident since the action of the Mass contains a sort of dialogue in which the people have their part as well as the priest. The prayers of the Mass are such that all present join at least in mind, if not in word, in the answers of the server and in the prayers of the priest; they unite their minds and hearts to the action of the priest, and they offer up the Sacrifice together with him.

The Sacrifice of the Mass puts within the reach of every man the fruits of the Redemption wrought on Calvary. By taking active part in the Mass, Christians give personal consent to the general Sacrifice which Christ made for all men on Calvary. Through Christ they thus offer themselves up to God. The Mass is a Sacrifice that gives the people intimate contact with God, a contact which is perfected sacramentally when the faithful receive Communion. It is in these contacts with the divine, the sacrificial, and the

sacramental, that the sublime and inexhaustible spiritual value of the Mass lies, since the Sacrifice of Christ as Head of the Mystical Body is necessarily also the sacrifice of the members of that Body.

In union with Christ on Calvary, who offered the most perfect Sacrifice of all times, the Mass is offered to adore God as Creator and Lord, and to thank Him for His many favors, to ask Him to bestow His blessings upon all men, and to satisfy the justice of God for the sins committed against Him.

How can creatures pay God adequate honor and glory? Even the best of their endeavors are futile in the light of their sinfulness. This unworthiness to give God the homage He deserves is supplied in the Mass by the perfection of the God-man, who gives infinite honor and glory to God's majesty for all mankind. One Holy Mass gives more glory than the adoration of all the angels and saints in heaven, or more even than could be given by Mary.

The Mass is likewise a Sacrifice of thanksgiving. By it the faithful are enabled to render thanks to God for all the benefits which they have received, and which they continue to receive from Him. These benefits are innumerable, both in the order of nature and in the order of grace. How fitting, then, that an infinite offering of thanksgiving should be given for them.

The Holy Sacrifice of the Mass is a Sacrifice of propitiation and satisfaction. The "Lamb of God who taketh away the sins of the world" offers Himself to the heavenly Father to appease and satisfy His divine justice for the sins of men.

The Holy Sacrifice of the Mass is, further, a Sacrifice of impetration, by means of which the faithful, asking in the name of Christ, the High Priest, may obtain from God all the graces and favors that are necessary both for soul and body.

The Mass is the very soul of the Christian religion—the most sublime and most august mystery of Catholic Faith. It is the one great Sacrifice which is holy, perfect, and, in every respect, complete. By it the faithful render the highest honor to God, and at the same time acknowledge their own nothingness, and the supreme dominion God has over His creatures.

GENERAL FACTS CONCERNING THE MASS

Before commenting upon the Mass in particular, the various kinds, necessary equipment, vestments, and similar topics, a few brief general remarks concerning the Mass in general may not be amiss.

Meaning of Name. The word "Mass" is from the Latin *missa*, which means dismissal. In the ancient liturgy of the Church, there were two solemn dismissals—that of the catechumens and public penitents before the *Offertory*, and that of the faithful at the end of the Mass. Gradually the

word *missa* came to denote the service itself. Earlier names by which this service was known are the *Oblation*, the *Sacrifice*, the *Eucharist*, the *Lord's Supper*, the *Fractio Panis* (Breaking of Bread).

Frequency of Celebration. In the first centuries, Mass was not offered individually by the priests each day. The bishops and priests celebrated together, as do the newly ordained priests at the Mass of ordination. In some parts of the world, Mass was offered only on Sundays and on great feasts; but about the time of St. Augustine (c. A.D. 325) at least one Mass was said daily in each church. Today Mass may be celebrated in each church every day and several times a day if there is more than one priest, with the exception of Holy Thursday and Holy Saturday, on which days only one Mass is celebrated in each church. On Good Friday there is no Mass, as the celebrant receives Holy Communion without offering the Holy Sacrifice.

At one time priests might say more than one Mass a day if they wished. Today, however, priests are prohibited from saying Mass more than once a day, except on Christmas and on All Souls' Day, when three Masses may be celebrated by each priest. In places where there are few priests, and people might be unable to hear Mass otherwise, bishops may allow their priests to celebrate two Masses on Sundays and holydays of obligation. Although spiritual writers urge priests to offer Mass every day, and it is a common custom among them, they are not obliged to do so. But a parish priest must say Mass, or have it said, whenever the people are bound to hear it; and he has the obligation of offering Mass for his people a number of times a year.

Time for Celebration of Mass. In the early ages of the Church, a certain time was prescribed for the celebration of Mass, usually early in the morning. Later, Mass was said at nine o'clock, then at noon, and even as late as three o'clock in the afternoon. However, the present law states that Mass must be commenced no earlier than one hour before the aurora (which occurs about one hour before dawn), and not later than one hour after midday, without special permission. The celebration of a midnight Mass on Christmas is permitted by the Code. Permission may also be granted for a two o'clock Mass on Sunday mornings in some churches in the vicinity of newspaper plants and the like, so that the workers may fulfill their obligation before retiring. A special privilege was granted for the duration of the recent war for army and navy chaplains to celebrate Mass as late as six p.m., and to distribute Holy Communion to the service men and women at this Mass.² In many localities the privilege of evening Mass was also extended to workers in factories which were vital to war production.

Place Where Mass May Be Celebrated. Canon law prescribes that Mass be celebrated only in a church or chapel which has been blessed for the

² Cf. Part II, Chap. VI, "The Sacraments," Holy Eucharist, p. 62.

purpose, except when necessity demands otherwise. In such places as army barracks, on board ship, and in public institutions, often it is necessary to use a room which is not reserved for Mass purposes. However, before Mass may be celebrated in a place of this kind, it is necessary that the proper permission be secured. Although canon law states that no matter where Mass is celebrated, it must be said on a fixed altar, or at least on a consecrated altar, permission was granted chaplains of American troops in Europe, Asia, and Africa to use special altar cloths called *antimensia* in place of altar stones. This privilege was granted by the Sacred Congregation of Oriental Rites.³

Language of the Mass. Except in the case of the Eastern Uniats, Latin prevails throughout the whole Catholic world as the liturgical language of the Church. However, a few dioceses of the southern Slavs which are of the Roman rite celebrate Mass in the old Slavonic language. The reason for the use of Latin is obvious when it is remembered that Latin was once the universal language of the western world. Even when new languages arose from the old, the Church retained the use of Latin, since it could best be understood by all. Wherever a Catholic may go, he is always at home in the Catholic Church because of this unity of language.

There are twelve liturgical languages—Latin, Greek, Syriac, Chaldaic, Arabic, Ethiopian, Slavonic, Ruthenian, Bulgarian, Armenian, Coptic, and Roumanian.⁴

Various Rites. Because of the many differences in the nations and peoples who received the light of faith, and because it was often difficult to communicate with Rome, many nations through the course of the centuries formulated their own ceremonies for conducting religious services. The Holy See permitted this so long as nothing was introduced which affected the validity of the Holy Eucharist as a Sacrifice and as a Sacrament. Even within the Roman rite certain religious orders (like the Dominicans and the Carmelites) have retained certain customs which vary slightly from others, but which have been sanctioned because of centuries of use.

Those Christians of the East who have been converted from the Orthodox Eastern Church and other Oriental heresies, are called Uniats. They are Catholics who have their own special discipline and rites. The rite is the form fixed by definite legislation or lawful custom in which liturgical functions must be carried out. There are eight rites, of which three are Western, and five are proper to the Eastern Uniats.

The Western rites are the Mozarabic (Spain), Ambrosian (Milan), and Roman, which prevails almost universally throughout the Church.

³ *The Catholic News*, Vol. LVIII, No. 27, March 6, 1943, "Archbishop enroute from Rome to Visit North African Post," p. 1.

⁴ Canon M. S. MacMahon, *op. cit.*, pp. 11-13.

The Eastern rites are: the Alexandrian, the Antiochene, the Armenian, the Byzantine, and the Chaldean. The rites are celebrated in at least ten different languages.

Fruits of the Mass. According to theologians, a threefold fruit is derived from the Holy Sacrifice of the Mass: the general fruit, in which all the faithful participate; the more special fruit, which belongs to those for whom the priest intends to offer the Mass; and the most special fruit, for the priest himself. All bishops and priests with souls under their care are obliged to say Mass for their welfare on Sundays and holydays of obligation, and on certain other days which may be specified in the Ordo of their diocese.

The Holy Sacrifice of the Mass is an eternal sacrifice. Those who assist in it are brought into immediate contact with Christ on Calvary, and thereby reap all of the fruits of His passion.

KINDS OF MASSES

There are four distinct types of Masses: The *Pontifical Mass*, *Solemn High Mass*, *Missa Cantata*, and *Low Mass*. The *Solemn Papal Mass* may be associated with the Pontifical Mass, although there are many differences between them.

Papal Mass. The Papal Mass is that celebrated by the Holy Father, assisted by a cardinal deacon and a cardinal subdeacon. In this Mass the *Epistle* and the *Gospel* are sung both in Latin and in Greek, to emphasize the universality of the Church, and the sway of the sovereign pontiff. At the *Offertory* three hosts are brought to the altar. The pope does not communicate at the altar, but at his throne, where he awaits kneeling while the Sacred Species are brought to him. He then consumes one portion of the Sacred Host, and the other portion is divided. He gives half to the cardinal deacon and the other half to the cardinal subdeacon. After the pope partakes of the precious Blood through a golden reed, the cardinal deacon and the cardinal subdeacon consume the remainder.

Pontifical Mass. This is a solemn Mass which is celebrated by a bishop, attended by an assistant priest, a deacon, and a subdeacon. If the bishop be the ordinary, two deacons likewise assist him at the throne, in addition to the other ministers of the Mass.

Solemn Mass. A Mass which is sung by a priest and a choir is called a Solemn High Mass, and the ceremonies are quite elaborate. The priest is attended by a deacon, a subdeacon, and acolytes.

Missa Cantata. This is sometimes called a High Mass. It is one which is sung by a priest with the assistance of a choir.

Low Mass. The Low Mass, or Private Mass, is recited by the priest, assisted only by a server. It is called Low Mass in contradistinction to the Solemn High Mass, with its external pomp.

Parochial Mass. A Parochial Mass is the principal Mass offered in a parish church on Sundays and other festivals.

Capitular Mass. A High Mass celebrated on Sundays and festivals in Catholic countries, in churches that are served by a *chapter* or body of canons whose principal duty is the recitation of the Divine Office, is called a Capitular Mass.

Conventual Mass. This is a Mass which is celebrated daily in cathedral and collegiate churches of regulars, and in chapels of nuns who sing or recite the Divine Office in choir.

Manual Mass. A Manual Mass is one said for the intention of a person who gives an alms or stipend.

Votive Mass. A Mass which does not correspond to the office of the day, and is permitted only on days on which no special feast falls, is called a Votive Mass. It is so called because it is celebrated to satisfy the pious wishes of the priest, or of the person requesting it. A Votive Mass may be said in honor of the Holy Ghost, the Sacred Heart, the Blessed Virgin, some saint, or for some particular intention. The two Votive Masses which are said most frequently are the Mass of Requiem and the Nuptial Mass.

1. *Requiem Mass.* This is a Mass for the dead, said in black vestments, on the day of the death or of the burial, on the third, seventh, and thirtieth day after death or burial, or on the anniversary of the death. Another Requiem Mass, called the *Missa Quotidiana*, or daily Mass of the dead, may be said on any day when the feast of the day will allow it. A Requiem Mass may be a Solemn Mass, a High Mass, or a Low Mass. The Sequence *Dies Irae* is recited, and the psalm *Judica Me*, the *Gloria*, and the *Credo* are omitted from the Mass, which ends with *Requiescat in pace* instead of *Ite missa est*.

2. *Nuptial Mass.* This Mass, sometimes called a "Bridal" Mass, immediately follows a marriage. A Nuptial Mass cannot be celebrated during the times when the solemnization of marriage is forbidden, i.e., from the first Sunday in Advent to Christmas day inclusive, and from Ash Wednesday to Easter Sunday inclusive. Otherwise, it may be said on any day except on a Sunday, a holyday of obligation, or on a first or second class feast day. While on these days a Votive Nuptial Mass may not be said, the priest may say the Mass of the feast of the day, and add the Solemn Nuptial Blessing from the Votive Nuptial Mass. If only one Mass is said in a church on All Souls' Day, it may not be a Nuptial Mass. White vestments are worn at a Nuptial Mass, during which the nuptial blessing is given to the newly married couple.³ The *Gloria* and the *Credo* are omitted from the Mass, which ends with *Benedicamus Domino* instead of *Ite Missa est*.

³ Cf. Part II, Chap. VI, "The Sacraments," Matrimony, p. 75.

REQUISITES FOR MASS

Outside of Mass time, the liturgical altar should be provided with nothing except a baldacchino, an antependium, a tabernacle with its veil, three altar cloths, candlesticks, and a crucifix. From time to time the Church has made certain regulations as to the ceremonies to be used at Mass, and the accessories which increase its solemnity. These appointments will be described in the following pages.

Altar. The altar is the sacred table upon which the oblation is placed. The first Christian altar was the table in the upper room at which our Lord instituted the Blessed Sacrament. It is claimed that parts of this table are preserved still in the Basilica of St. John Lateran. Because the martyrs laid down their lives for Christ who died for them, the altar is made in the form of a tomb. It may be of wood or stone, but stone is preferable, because it is more durable; also, stone denotes Christ, who is the mystical stone, a name often applied to Him in the Sacred Scriptures.

1. *Fixed or Immovable Altar.* A fixed altar is one in which the table and its supports are consecrated together as a whole. It consists of a table which must be entirely of stone, a support or base which must also be of stone, and a cavity or sepulcher for relics, which may be cut out of the table or out of the support. The fixed altar is always permanently and solidly attached to the building in which it stands.

2. *Portable Altar.* A portable altar can be separated from its base without losing its consecration. It is a square piece of stone inserted into the table of the altar structure, and really constitutes the altar. It should be large enough to hold on its surface the chalice and the host. Five crosses are cut into the upper surface of the stone; and near its front edge is the sepulcher, a cavity containing the relics of two saints, sealed with a cemented stone lid.

3. *Consecration of an Altar.* No altar may be used until it has been consecrated by a bishop. The consecration of an altar is a lengthy ceremony, full of beautiful symbolism, and containing many rites of great antiquity. It sometimes takes place in connection with the consecration of the church. In this blessing is used a special kind of holy water, called *Gregorian*, or Water of Consecration.⁹ This water is not employed in any other service.

The actual blessing of the altar begins with the recital of the psalm *Judica Me* ordinarily said at the beginning of Mass. The bishop makes the sign of the cross five times upon different parts of the bare altar table—at the four corners and in the center. He dedicates it to God Almighty, to the Glorious Virgin Mary, to all the saints, and particularly to the name and memory of the saint in whose honor it is erected. A prayer is said and the bishop goes around the altar seven times, sprinkling it with holy water,

⁹ Cf. Part II, Chap. VII, "Sacramentals," Holy Water, p. 79.

while the psalm *Miserere* is recited. In the course of the blessing the bishop anoints the interior of the four corners of the sepulcher with holy chrism before depositing the relics in it. He also anoints the stone which covers the relics. After replacing this cover, he anoints with oil of catechumens the five crosses cut in the altar. Finally he anoints the altar with holy chrism and then pours both oil of catechumens and holy chrism on it and anoints its entire surface. Holy chrism is applied at each corner of the altar table and at the joinings, in the form of a cross.

When the altar is consecrated, a small, sealed metal box containing the relics of at least two saints is enclosed within it. The documents proving their authenticity are also enclosed. A square cavity is made in the front part of the altar table, and a stone lid is fitted to this, to be cemented into place. On the day previous to the consecration of the church and the altar, the relics are taken to the church in a vessel expressly prepared. Three grains of incense are enclosed with them. Two candles must be kept burning before the relics. The clergy recite, in the presence of the relics, Matins and Lauds of the office of the martyrs whose relics are thus honored.

On the day of consecration the relics are carried in solemn procession with a cross, lights, and incense, first around the church, and then into the church. At the same time, antiphons and responses are sung. Amid clouds of incense, prayer, and singing, the relics are placed in the receptacle anointed with chrism, and the opening is closed. After the relics are deposited, other antiphons are sung.

The altar stone is not always consecrated in church. More often it is taken to the bishop, who consecrates it apart from the table in which it is afterwards placed.

Altar Steps. The altar is always erected in a high place, above the floor of the church. This is done for several reasons; first, that the priest may be seen easily by the faithful who assist at the Holy Sacrifice; second, the altar represents Mount Calvary, and the priest must ascend steps to reach it; third, it denotes the elevation of the soul above earthly attractions. Every altar must have at least one step. The high altar usually has three, since three steps are required at Solemn High Mass to differentiate the hierarchial rank of the sacred ministers. The celebrant stands on the predella, the deacon on the middle step, and the subdeacon on the level ground.

Altar Cloths. The altar stone must be covered with a waxed linen cloth. A waxed cloth, called the *Cerecloth* or *Chrysmale*, is used to cover the altar table when the altar is anointed. Three white linen cloths must cover this. While the two undercloths are usually about the size of the altar table, the upper cloth must reach to the floor on both sides. These three cloths must be blessed. White linen is used, since it is symbolic of the purity which ought to be brought to the Holy Sacrifice.

Besides these three altar cloths, without which Mass may not be celebrated, there may be a hanging altar frontal, made of some rich fabric, and extending along the front of the altar from the table to the predella. This is called the *antependium*. It should be the liturgical color of the day. Since the fronts of most present-day altars already are highly ornamented, the antependium is seldom used, except for funeral Masses.

Tabernacle. An altar on which the Blessed Sacrament is reserved must have a tabernacle. This is a box or chest of wood, stone, or metal, with a rounded or gabled top, surmounted by a cross. The word *tabernacle* signifies "tent," since in early ages the altar was surmounted by a canopy with veils, forming a tent, which concealed certain parts of the Sacred Mysteries from the people. The tabernacle is permanently fixed in the rear of the center of the altar table. It must be kept locked when it contains the Blessed Sacrament. A white silk veil is sometimes placed behind the door, to keep the sacred vessels hidden from view when the door is opened. The sacred vessels must rest upon a corporal, which is spread on the floor of the tabernacle. The exterior of the tabernacle should be ornamented. It must be covered by a veil of the liturgical color prescribed for the day, or of white, but never of black. It is not permissible to place relics, pictures, or flowers before the tabernacle so as to hide it from view, nor on top of the tabernacle.

Crucifix. A crucifix must be placed in the middle of the altar where it can be seen by all. It should be an outstanding feature of the altar, because its purpose is to remind the priest and the faithful of the Sacrifice of Calvary, of which the Mass is the unbloody renewal. "And I, if I be lifted up from the earth, will draw all things to Myself" (John 12:32). The crucifix should be in line with the candles; while it may be placed on top of the tabernacle, this is not its normal position.⁷ The crucifix may be removed when there is exposition of the Blessed Sacrament.

Candles. Candles are used as a reminder of the Church of the catacombs, when candlelight was a necessity. Candles now have a symbolic meaning. They must be made of bees' wax (the bishop can determine the proportion necessary, but it must be at least 50 per cent). The wax symbolizes the pure flesh of Christ. The wick signifies His soul, and the flame His divinity. There are usually six candlesticks on the high altar and two on the side altars. These should rest upon the altar table on either side of the tabernacle, or upon a ledge called a *gradine*, although this is not so desirable.

During Mass a certain number of candles must be lighted. Two are prescribed for a Low Mass—four for a Low Mass celebrated by a bishop. Six are necessary during a High Mass, and seven for a Pontifical Mass when the bishop pontificates in his own diocese. This seventh candle is

⁷ Canon M. C. MacMahon, *op. cit.*, p. 13.

placed in the center, usually behind the crucifix. When Mass is offered before the Blessed Sacrament exposed, at least twelve candles must be lighted upon the altar. They should be of unequal heights—the tallest toward the tabernacle.

Sanctuary Lamp. It is of strict obligation that a light be kept burning perpetually before the Holy Eucharist, to remind the faithful of the real presence of Jesus, the "Light of the World." This light should be fed with pure olive oil; but when this cannot be easily obtained, a substitute may be used. A specially fashioned candle is used in most churches. There may be more than one lamp burning before the Blessed Sacrament, but the number should always be uneven.

The Bread. For the valid consecration of the Holy Eucharist, unleavened wheat bread must be employed. Altar breads are made from wheat flour mixed with a little water; and are baked after the manner of ordinary bread, or between heated irons upon which is stamped some pious device, such as the crucifix, the Lamb of God, a simple cross, the letters IHS, or the first and last letters of the Greek alphabet. The altar breads for use in the Roman rite must be circular in shape, indicating the infinity of God. They are of two sizes, the larger for the priest's Communion and for Benediction, and the smaller size for the Communion of the faithful.

The Wine. The wine destined to be changed into the Blood of Christ may be white or red, and may be sweet or dry; but it must be the pure fermented juice of the grape. A few drops of water are added to the wine at the altar, to symbolize the union of the two natures in Christ.* Since bread and wine constitute adequate nourishment for man, and since they are available almost everywhere, they are used in this Sacrifice and Sacrament, which is necessary for the sustenance of man's spiritual life.

The Sacred Vessels. The sacred vessels are among the requisites for the celebration of the Eucharistic Sacrifice. The first place of honor among the sacred vessels is given to the chalice, which holds the Precious Blood of Christ; and the paten, which holds His Sacred Body.

1. *The Chalice.* Because of the sublime use to which the chalice is put, the Church has ordained that it be made only of gold or of silver, except in cases of extreme poverty, when pewter may be used. It must then be lined with gold. The chalice must be consecrated by a bishop or his delegate before being used in the celebration of the Holy Sacrifice, and then may not be touched by lay persons without special permission. This permission is granted to sacristans, who may arrange the chalice before the Mass.⁹ The chalice usually is from eight to eleven inches high. It consists of a

* See p. 126.

⁹ Canon 1306 says the chalice, paten, etc., are not to be touched except by clerics or those who have custody of them.

wide-spreading base, a stem with a knob midway (to enable the priest to grasp it securely), and a cup. The chalice is regarded as the emblem of the sepulcher of our Lord. It is mentioned specifically in Holy Scripture. "I will take the chalice of salvation, and I will call upon the name of the Lord" (Ps. 113:4).

2. *The Paten.* Like the chalice, the paten, upon which rests the Sacred Host, must be of gold or of silver. It is the small saucer-shaped dish which covers the mouth of the chalice, upon which the large bread for consecration rests as bread until the *Offertory*; and as the Body of Christ, after the *Pater Noster* and until the *Communion* of the celebrant. The outer rim is thin and sharp so that any fragments of the Sacred Host may be collected. The inner cavity is hollow, and without a border, which might hinder the particles from being conveyed into the chalice. The paten is kept in a case when not in use, together with the chalice. Like the chalice, the paten must also be consecrated before use.

3. *The Ciborium.* The consecrated Sacred Hosts which are reserved in the tabernacle for distribution to the faithful are kept in a sacred vessel shaped somewhat like the chalice, but much more shallow, and wider in the cup. The ciborium, which is likewise made of gold, is covered with a tight-fitting lid, surmounted by a cross. When it contains the Holy Eucharist, the ciborium must always be kept in the tabernacle, under lock and key, and covered with a veil.¹⁰ It must be blessed before being used.

4. *The Pyx.* The pyx is a vessel in which the Holy Eucharist is carried to the sick. It resembles a watchcase in shape, since it has two hollow cups hinged together and operated by a spring catch through the stem. The pyx, which is usually gold plated, is kept with a small corporal and purificator in a leather case called the "sick-call burse."

5. *Communion Paten.* This is the plate sometimes used during the distribution of Holy Communion, in place of or together with the communion cloth prescribed by liturgical law. It is similar to the Mass paten, but usually has a handle. It does not require a blessing.

Cloth Appurtenances. Since the Sacred Species must always rest either on gold or on linen, there are several cloth appurtenances necessary for use with the sacred vessels. Many which do not come in direct contact with the Sacred Species are made of silk fabric.

The three most important linen appurtenances from the standpoint of usage are the corporal, the pall, and the purificator. These may not be touched after they have been used for Mass, except by an authorized person, such as a sacristan. They must be washed out by a priest or a cleric in major orders (usually a subdeacon), before being washed and pressed by the sacristan or some other person. The water used in the first washing must be

¹⁰ Vide "Cloth Appurtenances," *The Ciborium Veil*, p. 108.

thrown into the *sacrarium* (a sinklike drain, the pipe of which leads into the ground), or into the fire. The corporal and the pall must be blessed before being used, but not the purificator.

1. *The Corporal*. This is a square piece of linen which should be large enough to hold the chalice, the host, and the ciborium. The corporal is spread over the altar stone at the beginning of Mass and Benediction. The Blessed Sacrament, or the vessel which contains the Blessed Sacrament, must at all times rest on a corporal. It is so called because the Body of Christ rests upon it.

2. *The Pall*. The pall consists of two pieces of linen, stiffened by the insertion of cardboard between them. The upper side may be ornamented, but the lower side must be plain. It must be large enough to cover the mouth of the chalice completely. It serves the practical purpose of preventing any foreign substance from dropping into the chalice.

3. *The Purificator*. The purificator is a linen cloth, from twelve to eighteen inches long and nine or ten inches wide. It is folded twice along its length and hung over the mouth of the chalice. The paten containing the bread or breads to be consecrated at Mass is placed on top of the chalice, over the purificator. As its name implies, the purificator is used for cleansing the chalice before the wine is put into it at the *Offertory*; and for cleansing the paten after the *Pater Noster*, before the Host is placed on it, as well as for drying the priest's lips and fingers and the chalice after the priest's *Communion*.

4. *Finger Towel*. The finger towel is a small towel, preferably of linen, with which the priest wipes his fingers at the *Lavabo*.

5. *The Burse*. The burse is a purselike receptacle, open at one end, in which the corporal is kept. The top of the burse is covered with material of the same kind and color as the vestments. The burse is placed on top of the covered chalice before Mass, and it remains there until the priest spreads the corporal on the altar. The burse is then placed to the left of the tabernacle, where it remains until the chalice is again covered after the last ablution.

6. *Chalice Veil*. This is a piece of silk fabric of the same color and material as the vestments. It is ornamented with a cross, and is used to cover the chalice during the earlier and later parts of the Mass.

7. *Ciborium Veil*. The ciborium veil, which according to Canon 1270 should be of white silk ornamented, but which is frequently of linen (or of cloth of gold or silver), is used to cover the ciborium when it is in the tabernacle. It resembles a tent, which is the sign of sovereignty, as it indicates the presence of our Lord and King, Jesus Christ.

8. *Communion Cloth*. The communion cloth is the cloth usually attached to the communion rail, which the faithful hold below the mouth while

receiving Holy Communion, in order to catch any small particle which might become detached from the Sacred Host. It is not in such general use as formerly, the communion plate often being substituted for it.

Other Appurtenances. Besides the sacred vessels and the cloth appurtenances used when Mass is celebrated, several other accessories are considered in their relation to the Mass.

1. *The Missal.* The present Missal is derived principally from the *Sacramentary* of St. Gregory the Great, which was similar to a combination of the present Missal and the Ritual. The Missal was revised by Pope St. Pius V, and suitable additions have been made from time to time by various other popes. At the time the Missal was revised, those religious orders which had a particular rite of their own for the celebration of Mass were permitted to retain it, provided it had been in use for more than two hundred years. These orders include the Carmelites, the Carthusians, and the Dominicans.

The Missal is an indispensable requisite for Mass. It not only contains the fixed parts (which the priest usually knows by heart); but also the prayer, Epistles, Gospels, and other portions of the Mass which vary from day to day, according to the season or the feast. It contains all the Masses that are to be said throughout the year. The rubrics, printed in red, are the directions for the priest in performing the various actions of the Mass. Several ribbons, or bookmarks, usually corresponding in color to the five liturgical colors, are attached to the Missal so that the priest may mark off the Mass of the day with the appropriate color. It is customary to use a bookstand to support the Missal, although the rubrics designate a cushion for this purpose. In many places a drapery, the same color as the vestments for the day, is used to cover the bookstand.

The Missal is divided into two essential parts. One division contains those prayers which are said in every Mass, with the prefaces and the Canon. The remainder is devoted to those parts of the liturgy which change from day to day. These changeable parts are the *Introit, Collects, Epistle, Gradual or Tract, Gospel, Offertory Verse, Secrets, Communion Prayer, and Post-communion Prayers*. A more complete description of the Missal will be found in Part I, Chapter II, "Liturgical Books," The Missal, page 11.

2. *Mass Cards.* Three large cards, usually framed, and containing certain portions of the Mass, are always placed on the altar for the convenience of the priest. The card at the gospel side has the words of the first chapter of the Gospel according to St. John. The one in the center bears the *Gloria in excelsis* and the *Credo*, as well as all the prayers said at the *Offertory* and at the beginning of the *Canon*, the form of consecration, prayers before Communion, and the last prayer, or *Placeat*. That on the epistle side contains the prayers recited by the priest while pouring the water into the chalice, and while washing his fingers. The center card is the

only necessary one, the others having been introduced through custom.

3. *Ablution Cup*. Near the tabernacle on the epistle side of the altar is a small glass receptacle for water which the priest uses to wash his thumb and index finger when he distributes Holy Communion outside of Mass. A small finger towel, with which the priest wipes his fingers, is kept with it. The water in the ablution cup is emptied into the *sacrarium* from time to time.

4. *Cruets*. The cruets are two small glass bottles with stoppers, which hold the wine and the water for use in the Eucharistic Sacrifice. They are brought to the altar on a small oblong glass dish, into which the priest allows the water to drip when he is washing his fingers at the *Lavabo*.

5. *Credence Table*. This may be a table, shelf, or bracket against the epistle side of the wall. It is used to hold the cruets, basin, and finger towel required for Holy Mass. At Solemn Mass the humeral veil, the bursc, the chalice, and the two candlesticks of the acolytes rest on the credence table, in addition to the cruets. The credence table should always be covered with a plain white linen cloth.

6. *Bell*. The altar bell is used to call the attention of those present to the most sacred portions of the Mass. At the *Sanctus* it is rung three times; at the prayer *Hanc igitur* it is sounded once; and at the *Elevation* it is rung thrice for the elevation of the Sacred Host; and a like number of times for the elevation of the chalice containing the Precious Blood. At the *Communion* of the Mass the bell is again sounded three times to warn those who intend to receive Holy Communion that the time is at hand. In some churches the bell is struck once before the *Offertory* when the priest removes the chalice veil from the chalice. The bell is not rung, however, during a Mass when the Blessed Sacrament is exposed. From Holy Thursday, after the *Gloria* of the Mass, until the *Gloria* of the Mass on Holy Saturday, the clapper is used in place of the bell.

Many churches also have a bell suspended from the door leading from the sacristy. This bell is rung to warn the people of the approach of the priest as he enters the sanctuary for any service.

7. *Sedilia*. This is the low-backed plain bench, on the epistle side of the sanctuary, with room for three, on which the priest and his assistants sit during certain portions of High Mass while the choir is singing. It is also occupied during the sermon, and at stated times during vespers. It is frequently referred to as the *ministers' bench*.

Vestments. In addition to those objects which are requisite for the celebration of Mass, the rubrics designate that certain vestments be worn by the celebrant and his ministers.

1. *Names, Description, and Symbolic Meaning of Vestments.* The vestments worn by the priest and by other ministers for the celebration of Mass

were originally the same as the civil dress of the times. The Church retained these garments, with certain modifications, even when civil styles changed. This accounts for the fact that the vestments are now so different from the ordinary dress of the people. Vestments are always blessed before being worn at the altar.

The priest who celebrates Mass vests in the sacristy in amice, alb, cincture, maniple, stole, and chasuble. He wears his biretta while going to and from the altar. Bishops vest at the altar, and wear several different vestments, which are described in Part V, Chapter XXI, "Canon Law," Church Dignitaries, page 201.

At Solemn High Mass, when the celebrant is assisted by a deacon and a subdeacon, the deacon wears the same vestments as the celebrant; but his stole, instead of being crossed in front, is worn diagonally from his left shoulder to his right side. In place of the chasuble he wears a vestment called the *dalmatic*. The subdeacon does not wear a stole, and his outer vestment is called a *tunic*.

Amice—This is a piece of white linen cloth about two and one-half feet long and two feet wide, to which two tapes are affixed. The amice is a survival of the customary neckerchief of ancient times, and it protects the neck of the chasuble from perspiration. The amice is first put upon the head of the priest, then lowered to his shoulders and wrapped about his neck. The tapes pass about the body of the priest to hold the amice in place. The amice is a symbol of the helmet of salvation, and it represents the cloth with which the suffering Redeemer was blindfolded.

Alb—The long, white robe with long sleeves which the priest wears over his cassock or habit is the alb. It is of linen and may have an edging of lace. Its whiteness denotes interior purity; and its length denotes the perseverance in good works with which the priest should be clothed. The alb represents the white garment with which Herod in mockery had Christ robed.

Cincture—The cincture is a woven cordlike girdle with tassels appended. It is used to keep the alb and stole in place. It is usually of silk or of wool, and may be white or the same color as the vestments. It represents the rope with which Christ was led through the streets of Jerusalem, and signifies the girdle of purity.

Maniple—This was originally a small handkerchief with which the priest dried the perspiration from his face while saying Mass. It is a band of material of the same color and quality as the chasuble and stole. The maniple is worn on the left arm above the wrist, so that an equal portion hangs on both sides of the arm. The maniple represents the handkerchief with which Veronica wiped the face of Jesus, and is symbolic of good works.

Stole—The stole is a long, narrow strip of silk, generally fringed at the

ends. Like the maniple, it is adorned with one cross in the middle and usually one at each end. It is about eighty inches long and from two to four inches wide. The stole is worn about the priest's neck, crossed in front, and fastened securely with the cincture. Bishops, however, always wear the stole uncrossed, probably because of their pectoral cross. Only bishops, priests, and deacons may wear the stole. The pope may wear his everywhere as a sign of his universal jurisdiction. The stole signifies priestly power and dignity, and symbolizes the fetters which bound Jesus to the pillar, as well as the cross He bore upon His shoulders. It represents the garment of sanctifying grace restored by Christ after the fall of Adam and Eve.

Chasuble—The word *casula* means a little house, and is used in reference to this vestment, since the chasuble was formerly a garment which covered the entire body. The chasuble is the vestment which the priest wears over the alb and stole at Mass. It is usually made of silk, and its color varies with the feast or the season. The Roman chasuble is from forty to forty-six inches deep at the back, a little shorter in the front, and from twenty-six to thirty inches wide. It is usually ornamented with a large cross on the back, and with a T cross on the front. The chasuble represents the seamless garment of our Lord, for which the soldiers cast lots. It signifies the holy love with which the priest, like his divine Master, should embrace all mankind and with which he should shelter them, as in the folds of a cloak. The cross on the chasuble symbolizes the yoke of Christ.

Dalmatic—This is the robe worn by the deacon in place of the chasuble. It has short, wide sleeves, or false sleeves, and reaches to the knees. The dalmatic is ornamented with two narrow vertical stripes, called *clavi*, running from the shoulder to the hem, and united at the bottom by two narrow cross stripes. It is the same color as the vestments of the celebrant. Purity and love are symbolized by the dalmatic.

Tunic—The tunic, or tunicella, is a garment similar to the dalmatic, which is worn by the subdeacon in place of the chasuble. It symbolizes justification through sanctifying grace. During the ferial Masses of Lent and Advent, the deacon and the subdeacon at a Solemn Mass wear a folded chasuble (*planeta plicata*) in place of dalmatic and tunic.

Biretta—The biretta, a square cap with three projections above the crown, is worn by the priest when going to and from the altar. Strictly speaking, it is not a vestment. It usually has a pompom in the center. The cowl of monastic orders takes the place of the biretta. The biretta reminds the priest of the recollection with which he should offer the Holy Sacrifice of the Mass, and is symbolic of the crown of thorns of his Lord and Master.

2. *Color of the Vestments, and Time for Use.* The rich, deep symbolism of the colors was the determining reason why the Church selected and pre-

scribed various colors for the different feasts and seasons, as well as for special functions of the year. Until the Middle Ages, white was used almost exclusively for religious feasts, as a symbol of joy. It was not until about the sixteenth century that the liturgical colors were finally determined. These five colors are: white, red, black, violet, and green. Besides these colors, cloth of gold is allowed as a substitute for white, red, or green; cloth of silver as a substitute for white; blue is permitted in Spain in Masses of the Immaculate Conception; and rose color is used on the third Sunday of Advent and on the Fourth Sunday of Lent.

White—White is the color of light, and therefore is symbolic of radiant purity, innocence, and holiness. White vestments are worn on the feasts of all joyful and glorious mysteries of our Lord and Saviour: Christmas, Epiphany, Easter, Ascension, Corpus Christi; in Masses in honor of the Blessed Sacrament and festivals of the Trinity; on feasts commemorating the mysteries of the life of the Blessed Virgin Mary; for angels; for all saints who are not martyrs (such as confessors, holy women, and virgins); and on the Sundays after Easter.

Red—Red is the color of flame and blood, and represents the ardent fire of love which the Holy Ghost enkindles in all hearts. It is the liturgical color used for feasts of the passion of our Lord; for the Finding and Exaltation of the Holy Cross; for saints who gloriously shed their blood for the love of Christ—Apostles, martyrs, martyr-virgins; and for feasts of the Holy Ghost, especially that of Pentecost, to remind the faithful of the tongues of fire. It is not used on the feast of St. John the Evangelist, however, since he did not die a martyr's death, even though he merited one by his sufferings.

Black—Since black is the opposite of white, it denotes extinct life, and is symbolic of profound sorrow and mourning such as death produces. It is used in all Masses for the dead, on Good Friday, and on All Souls' Day.

Violet—This color, indicating a spirit of penance, is symbolic of humility and of sorrowful longing after heaven. It is therefore worn on the days or seasons which are penitential in character—during Advent and from Septuagesima to Easter (except on saints' days); on Ember days (except those of Pentecost week); for vigils outside of Eastertide; and at Rogations. It is also worn on the feast of the Holy Innocents, unless this feast falls on a Sunday, in which event red vestments are worn.

Green—Green, the color of peace and refreshment, expresses hope of attaining the joys of the everlasting kingdom. It is used on days which have no special feasts, but which are not appointed for penance and mourning. It is worn, also, on Sundays and weekdays from the octave of Epiphany until Septuagesima, and from the octave of Pentecost until Advent.

Rose—Rose-colored vestments may be substituted for violet on the third

Sunday of Advent, which is called *Gaudete* Sunday, and on the fourth Sunday of Lent, which is *Laetare* Sunday. These Sundays mark the middle of the two penitential seasons, when the Church reminds her children in her liturgy to rejoice because the period of mourning is drawing to a close, and the joyous events of the nativity and the resurrection are about to take place. Rose color is used, as it is less somber in tone than violet.

Cloth of Gold—Cloth of gold may be substituted for white, red, or green vestments. It is used principally on the glad some feasts of Christmas, Easter, Corpus Christi, the Immaculate Conception; and on such joyful occasions as the first Solemn Mass of a newly ordained priest, First Communion Day, Nuptial Masses, golden wedding anniversaries, and particular feast days of religious orders.

Cloth of Silver—This may be substituted for white vestments, and is usually used on occasions such as those mentioned above, if the day is one on which white vestments are permitted.

CHAPTER XI

THE MASS PROPER

EXPLANATION OF THE LITURGY OF THE MASS

The Mass, instituted by Jesus Christ, is the most perfect offering that man can make to God, his Creator and Redeemer, because it is the same sacrifice as that made on Calvary. Around the central thought of Calvary in the Mass are built up other events of the Saviour's life, as is seen in the Sunday cycle. From the first Sunday of Advent to the last Sunday after Pentecost, which describes the last judgment and the coming of Christ in power and majesty, each Sunday calls to mind some event in the Saviour's life. Even within the Festal cycle, which consists of Masses in honor of the saints, the story of Christ's early life is interwoven in the Liturgy of the Mass.

The service of the Mass is composed of a series of ceremonies which precede the sacrificial act, accompany it, and bring it to a conclusion. All of these ceremonies have a specific significance. Some of them were instituted by Christ Himself. Others were added by the Apostles, and still others have since been added by the Church. Although these latter are not essential, no priest can deviate from them without serious sin.

The Mass is divided into two parts: the preparation, which was anciently known as the *Mass of the Catechumens*; and the sacrificial part, which is called the *Mass of the Faithful*. The preparation extends from the prayers at the foot of the altar to the *Offertory*. It is a kind of prelude to the great act of Sacrifice which begins with the *Offertory* and concludes with the *Priest's Communion*. The Mass of the Faithful has three principal parts: the *Offertory*, the *Consecration*, and the *Communion*. The *Offertory* is the offering of the sacrificial elements; the *Consecration* is the accomplishment of the sacrificial action; and the *Communion* is the participation in the accomplished Sacrifice.

Aside from these two general divisions, the Mass is composed of two parts called the "ordinary" and the "proper." The ordinary is the part of the Mass which remains the same, and the proper is that part which varies from day to day. The *Kyrie Eleison*, *Gloria in Excelsis*, *Credo*, *Prayers of Oblation*, *Lavabo*, *Preface*, *Canon*, *Pater Noster*, *Agnus Dei*, *Placeat*, and other minor prayers, which accentuate these parts, form the ordinary. The

Introit, Collects, Epistle, Gradual, Tract, Sequence, Gospel, Offertory Prayer, Secret Prayers, Communion Prayer, and Postcommunion verses compose the proper.

There are ceremonies at a Solemn High Mass which are not a part of other Masses. At this Mass a deacon and a subdeacon assist the celebrant. The *Kyrie, Gloria in Excelsis, Credo, Sanctus, Benedictus*, and *Agnus Dei* are sung by the choir. The subdeacon chants the *Epistle*, and the deacon sings the *Gospel*. Other parts, such as the *Collects, Preface, Pater Noster*, and *Postcommunion* are sung by the celebrant. The kiss of peace is given at a Solemn High Mass, and four incensations take place. The latter are performed before the *Introit* and at the *Gospel*, which mark the beginning and the principal part of the Mass of the Catechumens; and at the *Offertory* and the *Elevation* of the Sacred Species, which are the beginning and the principal part of the Mass of the Faithful. Incense symbolizes two things—adoration of God, and prayer. The burning incense signifies the sovereign dominion of the Creator over all things, and the ascending smoke and fragrance represent the sweet odor of prayer rising before the throne of God. Incense is used also to show honor to sacred persons and holy things, as when the priest or the altar is incensed.

The principal or High Mass on Sunday is preceded by the singing of the antiphon *Asperges me* by the priest as he sprinkles the congregation with holy water. This recalls the practice in the early Church of conferring adult Baptism on Easter and Pentecost Sundays, and reminds the faithful of their Baptism, with its graces and obligations. From Easter to Pentecost, the antiphon *Vidi Aquam* is substituted for the *Asperges*.

In the Missal, before the Mass on certain feasts and on saints' days, there is a notation "Station at St. Peter's." This indicates the church wherein the divine Sacrifice was offered on that particular day, before the exile of the popes to Avignon. The clergy went in solemn procession from one church to another where Mass was to be celebrated. A banner of the cross was carried at the head of the procession. Psalms were sung on the way. Upon nearing the stational church, the Litany of the Saints was chanted. Usually the pope delivered a homily in the stational church before Holy Mass was celebrated. These stations were often accompanied by fasting and penitential practices, but there were also joyful stations.

Stations in the seven principal churches of Rome were particularly frequent, for in them were deposited the holy bodies of the celebrated martyrs; and these churches were large enough to allow the attendance of a great number of the faithful. These stational churches are: St. John Lateran, St. Peter in the Vatican, St. Mary Major, St. Paul Outside the Walls, St. Lawrence Outside the Walls, Holy Cross in Jerusalem, and St. Sebastian Outside the Walls. Many times there were several stations kept on one day, and

they recurred at the same church several times during the course of the year. At present there are one hundred and eleven stations on eighty-seven days in forty-four churches.

After the popes were removed to Avignon, they did not take part in these ceremonies; but the stations continued, and do so even to the present day.

Preparation for Mass. The priest who is about to celebrate Holy Mass prepares himself duly by the recital of certain prescribed prayers. These include Psalms 83, 84, 85, 115, and 129. Then, having vested, the priest puts on his biretta, makes a profound bow to the crucifix which is generally above the vestment case, and advances to the middle of the altar, preceded by a server who represents the people. In his left hand he carries the covered chalice and the paten on which is the sacrificial bread in the shape of a wafer. On reaching the altar, the priest removes his biretta, hands it to the server, genuflects, ascends the steps, and places the chalice on the altar. The priest takes the corporal from the burse, unfolds it, places it over the altar stone, puts the covered chalice on it, goes to the Missal, opens it to the proper place, and returns to the middle of the altar. He then bows to the crucifix, descends to the first step in front of the altar, genuflects, and begins Mass.

The celebrant stands during Mass, but the congregation kneels most of the time, since kneeling is a sign of humility. When the faithful stand, they should abase themselves in humility of heart before the face of the Lord.

MASS OF THE CATECHUMENS

The Mass of the Catechumens is the introductory portion, which non-baptized persons might attend in the early days of the Church. This part of the Mass may be divided as follows: (1) *Preparatory prayers* at the foot of the altar, (2) *Introuit, Kyrie, and Gloria*, (3) *Collects*, (4) *Epistle, Gradual, Tract, Alleluia, Sequence*, (5) *Gospel*, and (6) *Creed*.

Prayers at the Foot of the Altar. The prayers at the foot of the altar originally were the priest's private prayers of preparation. They were said in silence, or in whispered dialogue with the attendants, as the priest proceeded to the altar.

The priest, standing at the foot of the altar, makes the sign of the cross, saying "*In nomine Patris et Filii et Spiritus Sancti, Amen*" to show that all which he does is done to the glory of the triune God. The following brief antiphon is then said:

V. Introibo ad altare Dei.

I will go unto the altar of God.

R. Ad Deum, qui laetificat juventutem meam.

Unto God, who giveth joy to my youth.

He next recites the forty-second Psalm, which expresses the desire for comfort and assistance in distress and affliction, as well as the confidence that the prayer will be answered.

Psalm 42

(Recited alternately with server)

Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui lactificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Introibo ad altare Dei.

Ad Deum, qui lactificat juventutem meam.

The celebrant makes the sign of the

Adjutorium nostrum in nomine Domini.

Qui fecit caelum et terram.

The Psalm *Judica me* and the *Gloria Patri* are omitted in Requiem Masses, and in all Passiontide Masses from Passion Sunday to Holy Saturday.

The priest now joins his hands and bows low while saying the *Confiteor*:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem

Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For thou, O God, art my strength, why hast thou cast me off? and why go I sorrowful, whilst the enemy afflicteth me?

Send forth thy light and thy truth; they have led me and brought me unto thy holy hill, and into thy tabernacles.

And I will go unto the altar of God: unto God, who giveth joy to my youth.

I will praise thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will yet praise him; who is the salvation of my countenance and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will go unto the altar of God.

Unto God, who giveth joy to my youth.

cross, saying:

Our help is in the name of the Lord.

Who made heaven and earth.

I confess to Almighty God, to Blessed Mary ever virgin, to blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word, and deed (he strikes his breast three times, saying) through my fault, through my fault,

Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

through my most grievous fault. Therefore I beseech the Blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

The server answers:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

The priest says *Amen*, and stands erect, while the server in his turn bows low, confesses his sinfulness and that of the people, and implores mercy and intercession. The priest responds as did the server above, substituting the plural *vestri* for the singular *tui*. He then makes the sign of the cross, saying:

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

And bowing, he continues:

Deus, tu conversus vivificabis nos.

Thou shalt turn again, O God, and quicken us.

Et plebs tua laetabitur in te.

And thy people shall rejoice in thee.

Ostende nobis, Domine, misericordiam tuam.

Show us, O Lord, thy mercy.

Et salutare tuum da nobis.

And grant us thy salvation.

Domine, exaudi orationem meam.

O Lord, hear my prayer.

Et clamor meus ad te veniat.

And let my cry come unto thee.

Dominus vobiscum.

The Lord be with you.

Et cum spiritu tuo.

And with thy spirit.

Extending and then joining his hands, the priest says aloud: *Oremus* (Let us pray); and then going up to the altar he says silently:

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Upon reaching the altar, the celebrant bows and with his joined hands at the edge of the altar prays for the forgiveness of sins through the merits of the saints whose relics are there, kissing the altar as an act of respect for the remains of these saints.

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of thy saints (he kisses the altar in the middle), whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

Introit. The celebrant goes to the left side of the altar to read the Introit, or entrance prayer. Before doing so, he makes the sign of the cross upon himself, except in Masses for the dead, when he makes it over the book. The Introit was originally a processional psalm, chanted as the celebrant and his attendants entered the sanctuary. Now it is generally a verse from Holy Scripture, expressing the sentiments wherewith those who hear Mass should be animated on that particular day. A verse from one of the psalms is added, and this is followed by the *Gloria Patri*, etc.

Kyrie. The priest returns to the middle of the altar and recites the *Kyrie eleison*—Lord have mercy. This entreaty is addressed three times to God the Father; three times to God the Son; and three times to God the Holy Ghost. It is the only prayer in the Mass which is in Greek. It is a fragment of the litany which was formerly chanted by the pope and the faithful as they went in procession to the stational church.

Kyrie, eleison. Kyrie, eleison,
Kyrie, eleison. Christe, eleison.
Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison.
Kyrie, eleison.

Lord, have mercy. Lord, have mercy.
Lord, have mercy. Christ, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Gloria in excelsis Deo. The *Gloria* is a canticle of praise called the *Greater Doxology*, and is a translation of an old Greek hymn. The opening words were first chanted by angels at the birth of Christ in Bethlehem. It was originally a morning prayer, sung on Christmas day only. Up to the eleventh century it could be used only by bishops, except at Easter. At present the *Gloria* is said in nearly all Masses except those expressive of sorrow or penance. In other words, whenever the priest wears white, red, or green vestments, the *Gloria* is said, except in Votive Masses.

The priest stands at the middle of the altar, extends, lifts up, and then joins his hands, and slightly bowing his head, says the *Gloria*. He bows his head when he says, *Adoremus te, Gratias agimus tibi, Jesu Christi, and Suscipe deprecationem*. He makes the sign of the cross at the end when he says, *Cum Sancto Spiritu*.

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine, Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris,

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King. God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest

miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus, Tu solus altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art most high. Together with the Holy Ghost, in the glory of God the Father. Amen.

The priest kisses the altar at the middle, and turning toward the people says:

Dominus vobiscum.
Et cum spiritu tuo.

The Lord be with you.
And with thy spirit.

Whenever the priest turns around to salute the congregation with these words, he first kisses the altar. He does this as a sign of love and reverence for Jesus Christ, who is soon to be offered in Sacrifice on that altar for the living and for the dead.

Collect. This word means "gathering together." The prayers of the faithful are collected by the priest and presented to Almighty God, with the petition that they be heard and granted through the merits of Jesus Christ, through whom all graces and blessings are bestowed upon mankind. The Collect was formerly said by the celebrant when the people were assembled in the stational church for Mass. It indicated the object of the day's festival. This prayer is usually addressed to the Father as the Source of all created things. Some collects are addressed to God the Son, because they have a particular and closer relation to the mystery of the Incarnation or the Incarnate Word. There may be several collects, but the first is always principal to the feast. Others are called *Commemorations*, since they are a remembrance of saints and feasts. The Collects are recited by the celebrant with uplifted and extended hands, at the epistle side of the altar.

Epistle. Epistle means "letter." This term is used because most Epistles are taken from writings of the Apostles containing some admonition or instruction. Formerly the Epistle was read, and not sung, and hence the term "Lesson" (a reading) is sometimes applied.

The priest reads the Epistle at the epistle side of the altar, with his hands resting on the Missal to remind him of his obligation not only to read the law but also to observe it. On certain days such as vigils and ember days two, or as many as five lessons may be read. At the conclusion of the Epistle, the server returns thanks by saying *Deo Gratias*.

Gradual or Tract. A few verses from the psalms follow the reading of the Epistle. These verses were formerly recited on the lower step of the ambo or pulpit, from whence the Gradual takes its name — *gradus*, a step. Only the Gospel could be recited on the top step. The Gradual is generally followed by the Alleluia verse which is taken from the Bible, but begins and ends with the word *Alleluia*. Sometimes the Tract is also recited.

"Tract" is a musical term and does not relate to the words, but to the manner of their delivery. What the somber purple is to the eye on penitential days, the touching chant of the Tract is to the ear. It is a continuation or amplification of the Gradual, and harmonizes with it.

Sequence. At present there are five different Sequences in use. These are ecclesiastical compositions of considerable length, which are said on the following days or seasons:

The *Victimæ Paschale* at Easter, the *Veni Sancte Spiritus* at Pentecost, the *Lauda Sion* on Corpus Christi, the *Stabat Mater* on the feasts of the Seven Dolors of Mary, and the *Dies Irae* on All Souls' Day and at most Masses of Requiem.

There is some dispute as to the authorship of the various sequences, but they are generally attributed to the following men: the *Victimæ Paschale* to the monk Notker of the celebrated monastery of St. Gall; the *Veni Sancte Spiritus* to Blessed Herman, the cripple; the *Lauda Sion* to St. Thomas Aquinas, who composed it for Pope Urban IV for the feast of Corpus Christi; the *Stabat Mater* to Jacoponi da Todi, a Franciscan; and the *Dies Irae* to the Franciscan, Thomas of Celano.

Gospel. The Gospel is preceded by the following prayer, recited secretly by the priest:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare munda, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O God almighty, who didst cleanse the lips of the prophet Isaias with a live coal: vouchsafe, of thy gracious mercy, so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

The celebrant then says:

Jube, Domine, benedicere. Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Pray, Lord, a blessing. The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce His holy Gospel. Amen.

The server moves the book from the right to the left side of the altar, the congregation stands as a sign of obedience to the Church, and the priest stands before the Missal with hands joined and says:

Dominus vobiscum.

The Lord be with you.

The server answers:

Et cum spiritu tuo.

And with thy spirit.

Sequentia (or Initium) sancti Evangelii secundum N.

The continuation (or beginning) of the holy Gospel according to N.

With the thumb of his right hand the celebrant makes the sign of the cross on the book at the beginning of the Gospel he is about to read; and then on his own forehead, mouth, and breast, while the server answers:

Gloria tibi, Domine.

Glory be to thee, O Lord.

After reading the *Gospel*, the priest kisses the book in token of his love for the word of God, and says:

Per evangelica dicta deleantur nostra delicta.

May our sins be blotted out by the words of the Gospel.

To which the server responds:

Laus tibi, Christe.

Praise be to thee, O Christ.

In early times, if there was to be no sermon, the catechumens were dismissed immediately after the Gospel, and the Mass of the faithful began behind closed doors.

Credo. The Creed said in the Mass on all Sundays and on many other days is the Nicene Creed, formulated to defeat Arianism. It is a summary of the chief truths which Christ taught. It is recited on all feasts of Jesus Christ and of the Blessed Virgin; on the feasts of the Holy Angels, and of All Saints; on feasts of the Apostles, Evangelists, and Doctors of the Church; on the feast of St. Mary Magdalen; and on the patronal feast of a church. It is not said on the feasts of martyrs, virgins, and widows, nor at Requiem Masses. Pope Benedict VIII, in 1014, ordered the Creed said after the Gospel. In ancient times, the Creed was not said or sung until the catechumens had left the church.

Standing at the middle of the altar the priest extends, lifts up, and joins his hands and says: *Credo in unum Deum*, and continues with his hands joined together. When he says *Deum*, he bows his head to the cross, and also when he says *Jesum Christum*, and *simul adoratur*. At the words *Et incarnatus est* he kneels until the words *et homo factus est*. At the end, when he says *Et vitam venturæ sæculi*, he makes the large sign of the cross upon himself.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. Et incarnatus est de spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judi-

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God. Begotten not made, consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven (here all kneel) and was incarnate by the Holy Ghost, of the Virgin Mary and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the scriptures; and ascended into heaven. He sitteth at the right hand of the

care vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Father; and He shall come again with glory to judge the living and the dead; and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one, holy, catholic, and apostolic church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

The priest then kisses the altar, and turns toward the people saying:

Dominus vobiscum.

The Lord be with you.

Server:

Et cum spiritu tuo.

And with thy spirit.

CHAPTER XII

THE MASS PROPER (Continued)

THE MASS OF THE FAITHFUL

The Mass of the faithful is the essential part of the Mass—the Sacrifice and the Eucharistic Banquet. It is subdivided as follows: (1) *Offertory*, (2) *Preface* and *Sanctus*, (3) *Canon*, (4) *Agnus Dei*, (5) *Communion* and *Postcommunion*, (6) the final prayers and dismissal.

Offertory. The sacrificial portion of the Mass begins with the Offertory. This sacrificial portion consists of three main parts which, as mentioned previously, are further subdivided into the *Offertory*, *Consecration*, and *Communion*.

The Offertory Verse, like the Introit, consists of one or two verses of a psalm, which the faithful formerly sang as they passed up to the altar to offer their gifts.

The priest, standing in the middle of the altar, takes the paten in his hand, raises it to the level of his chest, and offers up the bread to almighty God. He prays God to accept this sacrifice for the forgiveness of his innumerable sins and for those of all faithful Christians (particularly of those present), as well as for the deceased. The host is then placed upon the corporal.

The people formerly brought offerings of bread and wine, and other provisions. Later, donations of money were substituted; but instead of being brought to the altar, they were collected from the people throughout the church.

Prayer of Oblation. While offering up the host the priest says:

Suscipe, sancte Pater, omnipotens
aeternae Deus, hanc immaculatam hos-
tiam quam ego indignus famulus
tuus, offero tibi Deo meo vivo et vero,
pro innumerabilibus peccatis, et offen-
sionibus, et negligentis meis, et pro
omnibus circumstantibus, sed et pro
omnibus fidelibus christianis vivis
atque defunctis: ut mihi, et illis pro-
ficiat ad salutem in vitam aeternam.
Amen.

Receive, O holy Father, almighty,
eternal God, this spotless host, which
I, thy unworthy servant, do offer unto
Thee, my living and true God, for mine
own countless sins, offenses, and negli-
gences, and for all here present; as also
for all faithful Christians, living or
dead, that it may avail for my own
and for their salvation unto life eternal.
Amen.

Then, making the sign of the cross with the paten, the priest puts the host on the corporal; and, going to the epistle side, pours wine into the chalice, and adds to it a few drops of water. This mingling signifies the union of the Godhead of Christ with His sacred humanity. It also reminds those present of the blood and water which issued from the side of Christ. The wine is poured into the chalice without prayer or blessing, but the priest makes the sign of the cross over the water, saying:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per huius aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

O God, who, in creating human nature, didst marvelously ennoble it, and hast still more marvelously renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

The water represents the human nature of Christ, and the wine His divine nature.

In Masses for the dead the above prayer is said, but the water is not blessed. The celebrant returns to the center of the altar, raises the chalice to the level of his eyes, and offers it up, beseeching the eternal Father to accept and bless the oblation.

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may rise up in the sight of Thy divine majesty, as a savour of sweetness, for our salvation, and for that of the whole world. Amen.

The priest makes the sign of the cross with the chalice, places it on the corporal, and covers it with the pall. With his hands joined over the altar he bows a little, and says:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and a contrite heart, may we be received by Thee, O Lord: and may our sacrifice so be offered up in thy sight this day that it may be pleasing to Thee, O Lord God.

Standing erect, the celebrant stretches out his hands, lifts them up, and joins them. He lifts his eyes upward, and lowering them immediately says:

Veni, sanctificator, omnipotens aeternae Deus; et bene ✠ dic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Thou who makest holy, almighty, eternal God (he blesses the offerings), and bless ✠ this sacrifice, prepared for Thy holy name.

Lavabo. In ancient times it was necessary for the priest to wash his hands because he had handled the offerings. He now does so to denote the stainlessness of his heart, as well as to cleanse his hands for offering the bread. He goes to the epistle side, where only the tips of his thumb and index fingers are washed, because they are the only fingers which touch the Blessed Sacrament. While the water is being poured over his fingers, the priest says Psalm 25:

Lavabo inter innocentes manus meas;
et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem
universa mirabilia tua.

Domine, dilexi decorem domus tuae,
et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, ani-
mam meam: et cum viris sanguinum
vitam meam.

In quorum manibus iniquitates sunt:
dextera eorum repleta est muneribus.

Ego autem in innocentia mea in-
gressus sum: redime me, et miserere
mei.

Pes meus stetit in directo: in eccle-
siis benedicam te, Domine.

Gloria Patri et Filio, etc.

(At Masses for the dead and in Passiontide the Gloria Patri at the end of the Psalm is not said.)

Then, bowing a little at the middle of the altar, with his hands joined above it, the priest implores the Most Holy Trinity to receive this sacrifice in remembrance of the passion, death, and resurrection of Jesus Christ, in honor of the Blessed Virgin Mary, and of all the saints.

Suscipe, sancta Trinitas, hanc obla-
tionem quam tibi offerimus ob memo-
riam passionis, resurrectionis et ascen-
sionis Jesu Christi, Domini nostri, et in
honorem beatæ Mariæ semper Vir-
ginis, et beati Joannis Baptistæ, et sanc-
torum Apostolorum, Petri et Pauli, et
istorum et omnium sanctorum: ut illis
proficiat ad honorem, nobis autem ad
salutem: et illi pro nobis intercedere
dignentur in caelis, quorum memoriam
agimus in terris. Per eundem Christum
Dominum nostrum. Amen.

I will wash my hands among the
innocent: and encompass Thine altar,
O Lord.

That I may hear the voice of Thy
praise: and tell of all Thy wondrous
works.

O Lord, I have loved the beauty of
Thy house: and the place where Thy
glory dwelleth.

Destroy not my soul with the wicked,
O God: or my life with men of
blood.

In whose hands are iniquities: their
right hand is filled with gifts.

But I have walked in mine inno-
cence: redeem me, and have mercy
on me.

My foot hath stood in the straight
way: in the churches I will bless Thee,
O Lord.

Glory be to the Father, etc.

Receive, O Holy Trinity, this offer-
ing which we make to Thee, in re-
membrance of the Passion, Resurrec-
tion, and Ascension of our Lord Jesus
Christ, and in honor of blessed Mary
ever Virgin, of blessed John the Bap-
tist, of the holy Apostles Peter and
Paul, of these and of all the saints;
that it may avail to their honor and
our salvation: and may they vouchsafe
to intercede for us in heaven, whose
memory we celebrate on earth. Through
the same Christ our Lord. Amen.

Orate Fratres. The celebrant kisses the altar, turns toward the people, extends and then joins his hands, and in a raised voice calls upon them to pray with and for him. However, only the first two words *Orate, fratres*, are audible.

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

The server responds:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our benefit and to that of all His holy Church.

The priest answers *Amen* in a low voice.

Secret. The Secret prayers are of the same number as the Collects for the day, and are an amplification of them. These have special reference to the subject of the festival of the day. God is asked to accept the offerings of the people, and to give in return His spiritual grace.

At the end of the Secret prayers the priest says aloud:

Per omnia saecula saeculorum.

World without end.

Server:

Amen.

Amen.

The following introduction to the Preface ends the Offertory of the Mass:

Dominus vobiscum.

The Lord be with you.

Et cum spiritu tuo.

And with thy spirit.

Sursum corda.

Lift up your hearts.

Habemus ad Dominum.

We have lifted them up unto the Lord.

Gratias agamus Domino, Deo nostro.

Let us give thanks to the Lord, our God.

Dignum et justum est.

It is meet and just.

The part which follows includes the Preface, Sanctus, and Canon of the Mass, with the actual words of consecration, and the elevation of the Sacred Species.

Preface. The Preface is a hymn of praise recited by the priest. It is also a prayer of preparation for the Canon of the Mass, and an invitation to the faithful to praise God.

At present there are fifteen different prefaces, for the following days or seasons: 1. The Preface of the Nativity is said from Christmas to the Epiphany (except on a feast which has its proper Preface), on the feast of the Purification, on the feast and during the octave of Corpus Christi (unless there is another feast of higher rank which has its own Preface). It is also said on the feasts of the Transfiguration of our Lord, and of the Holy Name of Jesus, and at Votive Masses of the Most Holy Sacrament.

2. The Preface for the Epiphany of our Lord is said on the Epiphany and during its octave. 3. There is a special Preface for the Lenten season, which is said from Ash Wednesday to the Saturday before Passion Sunday, except on feasts which have their own Prefaces. 4. From Passion Sunday to Maundy Thursday the Preface of the Holy Cross is said. This Preface is said also on the feasts of the Holy Cross and of the Precious Blood. 5. From Holy Saturday to Ascension Thursday, except on feasts which have a proper Preface, the Easter Preface is recited. 6. Likewise from the feast of the Ascension up to the vigil of Pentecost there is a proper preface, that of the Ascension. 7. From the vigil of Pentecost to the following Saturday inclusively, and at Votive Masses of the Holy Ghost, the Preface is that of Pentecost. 8 and 9. A separate Preface is assigned to the feast of the Sacred Heart, and another to the feast of the Kingship of our Lord Jesus Christ. 10. On Trinity Sunday, and on all Sundays throughout the year which do not have a proper Preface, the Preface of the Trinity is said. 11. A Preface in honor of our Blessed Mother is said on all feasts of the Blessed Virgin Mary and during their octaves (unless a feast having its own Preface occurs within the octave), and also at Votive Masses in honor of the Blessed Virgin Mary. 12. The Preface of the Apostles is said on the feasts of Apostles and Evangelists (except that of St. John the Evangelist), and during their octaves, unless a proper Preface is appointed to be read; also at Votive Masses of the Apostles. 13. A Preface is assigned to the feasts of St. Joseph, throughout their octaves, except on feasts which have their own Prefaces. 14. A special Preface is designated for funeral Masses, and for other Masses of Requiem. 15. A Common Preface is assigned for days throughout the year (except Sundays) for which no special Preface is appointed to be read.

Sanctus. This is really a part of the Preface, but it remains the same, no matter what Preface is said or sung. It begins the most solemn part of the Mass, known as the Canon.

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Canon of the Mass. The Canon is a series of closely connected prayers which correspond to the various actions and intentions of the Sacrifice. Each of these prayers has its liturgical name. This part of the Mass receives its name from the Greek word meaning "rule," since it is always the same.

The *Canon* extends from the *Sanctus* to the *Pater Noster*, and it includes the *Consecration*, which is the sacrificial act of the Mass. It is made up of words used by our Lord, some traditions of the Apostles, and pious ordi-

nances of popes. The Canon of the Mass is read in an inaudible voice, to help the faithful to realize that the change in the bread and in the wine is the effect of the invisible and imperceptible operation of the Holy Ghost. This silence also expresses the humility, reverence, admiration, and awe with which the Church administers and adores the Mystery of the altar.

In the Missal, just before the Canon, there is a full-page picture of the crucifixion. This serves to remind the priest that the Sacrifice he is about to offer is the same as that of the cross. The priest begins the Canon by extending and raising his hands, then lowering and joining them, while fixing his eyes on the crucifix. He then lays his hands on the altar, makes a profound inclination, and kisses the altar.

1. *Te Igitur.* This is a prayer of oblation for the Church, for its visible head, and for the bishop of the diocese in which the Mass is being celebrated, as well as for all true believers of the Catholic Faith. The priest gives the official name only of the reigning pope, with a slight bow to the Missal. The bishop is mentioned without a bow. A bishop, in saying this prayer, substitutes "I, Thy unworthy servant," and the pope says, "I, Thy unworthy servant whom Thou hast wished should preside over Thy flock." In Rome, since the pope is the bishop, no mention is made of the bishop's name.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata. In primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Wherefore, O most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord (he kisses the altar), that Thou wouldst vouchsafe to receive and bless (he joins his hands together, and then makes the sign of the cross thrice over the offerings) these ✠ gifts, these ✠ offerings, this holy ✠ and unblemished sacrifice (he extends his hands and continues), which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant peace: as also to protect, unite, and govern her throughout the world, together with Thy servant N., our Pope, N., our bishop, as also all orthodox believers who keep the Catholic and Apostolic faith.

2. *Memento for the Living.* The priest now makes a Commemoration for the Living:

Memento, Domine, famulorum famularumque tuarum N. et N.

Be mindful, O Lord, of Thy servants and handmaids, N. and N.

He joins his hands, prays a little while for those whom he wishes to remember, then with hands stretched out he continues:

et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves and theirs, for the redeeming of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living and true God.

3. *Communicantes.* In the Commemoration of the Saints which follows, Matthias is not named among the twelve Apostles; but Paul, who is always linked with Peter, is named instead. Five popes are mentioned, then a bishop, a deacon, and five laymen. The Blessed Virgin is invoked as the greatest saint of the Church, with titles to express her greatness, power, and dignity.

On Christmas, Epiphany, Easter, the Ascension, and Pentecost a slight change in the opening words of this prayer makes reference to the feast being celebrated.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniarnur auxilio. Per eundem Christum Dominum nostrum. Amen.

Communicating, and reverencing the memory first of the glorious Mary, ever a Virgin, Mother of our God and Lord Jesus Christ; likewise of Thy blessed Apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that in all things we may be guarded by Thy protecting help. (He joins his hands together.) Through the same Christ our Lord. Amen.

4. *Hanc Igitur.* This is another prayer of oblation which varies slightly during Easter and Pentecost weeks. With his hands spread over the offerings, the priest says:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, to be appeased, and to receive this offering of our bounden duty, as also of Thy whole household; order our days in Thy peace; grant that we be rescued from eternal damnation and counted within the fold of Thine elect. (He joins his hands together.) Through Christ our Lord. Amen.

5. *Quam Oblationem.* The solemn moment of the Consecration is now

approaching. The priest, extending his hands over the oblation, blesses the bread and the wine three times, and each species severally, asking God to bless, sanction, approve, and make acceptable this oblation.

Quam oblationem tu, Deus, in omnibus, quaesumus, bene†dictam, adscrip†tam, ra†tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor†pus, et San†guis fiat dilectissimi Filii tui Domini nostri Jesu Christi. Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene†dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Which offering do Thou, O God, vouchsafe in all things, to bless, † consecrate, † approve, † make reasonable and acceptable: that it may become for us the Body † and † Blood of Thy most beloved Son our Lord Jesus Christ who the day before He suffered took bread (the priest takes the host in his hands) into His holy and venerable hands (he raises his eyes to heaven), and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed, † broke, and gave to His disciples, saying: Take and eat ye all of this.

6. *Consecration.* Holding the host between the first fingers and the thumbs of both hands, the priest says the words of Consecration silently, clearly, and attentively over the host, and all of the other hosts if several are to be consecrated.

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

After saying the words of Consecration, the celebrant kneels and adores the consecrated Host. He then rises, elevates It for the people to see, replaces It on the corporal, and again genuflects. Then, uncovering the chalice, he says:

Simili modo postquam coenatum est,
(he takes the chalice with both hands)
accipiens et hunc praeclarum Calicem
in sanctas ac venerabiles manus suas:
item tibi gratias agens,

In like manner, after He had supped,
taking also this excellent chalice into
His holy and venerable hands, also
giving thanks to Thee,

Holding the chalice with his left hand, he makes the sign of the cross over it with his right.

bene†dixit, deditque discipulis suis,
dicens: Accipite, et bibite ex eo omnes:

He blessed†, and gave it to His disciples,
saying: Take, and drink ye all of this:

Raising the chalice slightly, the priest pronounces the words of Consecration silently, attentively, carefully, and without pausing.

HIC EST ENIM CALIX SANGUINIS MEI,
NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO
MULTIS EFFUNDETUR IN REMISSIONEM
PECCATORUM.

FOR THIS IS THE CHALICE OF MY
BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH:
WHICH SHALL BE SHED FOR YOU AND
FOR MANY UNTO THE REMISSION OF
SINS.

As soon as the words of Consecration have been said, the priest puts the chalice on the corporal and says silently:

Haec quotiescumque feceritis, in mei
memoriam facietis.

As often as ye shall do these things,
ye shall do them in memory of Me.

7. *Elevation.* The celebrant now kneels and adores the precious Blood in the chalice. Then rising, he shows It to the people, puts It down, covers It, and again adores. Holding his hands apart he says:

Unde et memores, Domine, nos servi
tui, sed et plebs tua sancta, ejusdem
Christi Filii tui Domini nostri, tam
beatae passionis, nec non et ab inferis
resurrectionis, sed et in caelos gloriosae
Ascensionis: offerimus praeclarae ma-
jestati tuae, de tuis donis, ac datis,

Wherefore, O Lord, we Thy serv-
ants, as also Thy holy people, calling
to mind the blessed passion of the same
Christ Thy Son our Lord, and also
His glorious ascension into heaven, do
offer unto Thy most excellent majesty,
of Thine own gifts bestowed upon us,

The priest joins his hands momentarily, and then makes the sign of the cross three times over the Host and the chalice together.

hostiam ✠ puram, hostiam ✠ sanctam,
hostiam ✠ immaculatam,

a pure ✠ Victim, a holy ✠ Victim, a
spotless ✠ Victim,

He makes the sign of the cross once over the Host and once over the chalice:

Panem ✠ sanctum vitae aeternae, et
Calicem ✠ salutis perpetuae.

the holy ✠ Bread of eternal life, and
the Chalice ✠ of everlasting salvation.

Then, with his hands outstretched, the priest says:

Supra quae propitio ac sereno vultu
respicere digneris, et accepta habere,
sicuti accepta habere dignatus es mu-
nera pueri tui justi Abel, et sacrificium
patriarchae nostri Abrahæ: et quod
tibi obtulit summus sacerdos tuus Mel-
chisedech sanctum sacrificium, im-
maculatam hostiam,

Upon which do Thou vouchsafe to
look with a propitious and serene coun-
tenance, and to accept them, as Thou
wast graciously pleased to accept the
gifts of Thy just servant Abel, and the
sacrifice of our patriarch Abraham, and
that which Thy high priest Melchise-
dech offered to Thee a holy sacrifice,
a spotless victim.

At the elevation of the Host and the elevation of the chalice the bell is rung to invite the people to adore the Body and Blood of our divine Lord. On May 18, 1907, Pope Pius X granted an indulgence of seven years to all the faithful who at the Elevation during Mass, or public exposition of the Blessed Sacrament, devoutly say "My Lord and my God!" A plenary indulgence may be gained once a week if this pious practice is observed daily for a week.

8. *Supplices te rogamus.* Bowing low, with his hands joined together and laid on the altar, the priest continues:

Supplices te rogamus, omnipotens
Deus: jube haec perferri per manus
sancti Angeli tui in sublime altare

We most humbly beseech Thee, Al-
mighty God, to commend that these
things be borne by the hands of Thy

tuum, in conspectu divinae majestatis tuæ: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui,

holy angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us (he kisses the altar) as, at this altar, shall partake of and receive the

He joins his hands together and makes the sign of the cross, once over the Host and once over the chalice:

Corpus et sanguinem sumpserimus, omni benedictione cælesti, et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

most holy Body and Blood of Thy Son (he makes the sign of the cross on himself), may be filled with every heavenly blessing and grace (he joins his hands together), through the same Christ our Lord. Amen.

9. *Memento of the Dead.* The priest then pleads for the holy souls, particularly those for whom he offers the holy Sacrifice:

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone before us with the sign of faith, and sleep in the sleep of peace.

He joins his hands, prays for those dead whom he wishes to remember; then with his hands outstretched, he continues:

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis ut indulgeas, deprecamur.

To these, O Lord, and to all that rest in Christ, we beseech Thee, grant a place of refreshment, light and peace.

He joins his hands together, and bows his head.

Per eundem Christum Dominum nostrum. Amen.

Through the same Christ our Lord. Amen.

10. *Nobis quoque peccatoribus.* In the following prayer are mentioned fifteen martyrs, from all walks of life—priest, deacon, Apostle, disciple, bishop, pope, prophet, cleric, married women, virgins, and a widow—to encourage all to fight the enemies of salvation.

The priest strikes his breast with his right hand, and slightly raising his voice at the first three words, says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniæ, quaerimus, largitor admitte. Per Christum Dominum nostrum. Per quem

To us sinners, also, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, into whose company we pray Thee admit us, not considering our merit, but of Thine own free pardon, through Christ our Lord: through whom, O Lord, Thou

haec omnia, Domine, semper bona creas, sancti-
ficis, vivi-
ficis, bene-
dicis, et praestas nobis. dost create, ✠ hallow, ✠ quicken, ✠
and bless these Thine ever-bountiful
gifts and give them to us.

II. *Doxology*. Uncovering the chalice, genuflecting, taking the Blessed Sacrament in his right hand, and holding the chalice in his left, the priest makes the sign of the cross three times over the chalice containing the Blessed Sacrament, saying:

Per ip-
sum, et cum ip-
so, By ✠ Him, and with ✠ Him, and
in ✠ Him.

He makes the sign of the cross twice between the chalice and his breast.
est tibi Deo Patri ✠ omnipotenti, in is to Thee, God the Father ✠ Almighty,
unitate Spiritus ✠ Sancti, in the unity of the Holy ✠ Ghost

Lifting up the chalice a little with the Host, he says:

omnis honor et gloria. all honor and glory.

This is called the Minor Elevation. As the separate consecration of bread and wine manifests the Lamb slain, so the reunion of the species of bread with the species of wine which follows shortly shows the reunion of Christ's soul with His Body after death. The five crosses which are made over the consecrated Species at this time are not to bless Him, since a creature cannot bless his Creator, but may be considered as a symbol of the blessings that flow from the Holy Eucharist.

The celebrant puts back the Host, covers the chalice, genuflects, rises, and says:

Per omnia saecula saeculorum. Amen. For ever and ever. Amen.

This "Amen" ends the Canon and was formerly called the *Great Amen* since it breaks the liturgical silence of the Canon.

CHAPTER XIII

THE MASS PROPER

(Concluded)

From the Pater Noster on is the third principal part of the Mass, namely, the Communion.

Pater Noster. Before consuming the consecrated elements, the priest recites the Pater Noster, giving thanks before partaking of the feast of love.

The celebrant introduces the Pater Noster with a short admonition:

Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray. Taught by the precepts of salvation, and following the divine commandment, we make bold to say:

He stretches out his hands and continues:

Pater noster, qui est in caelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The server answers:

Sed libera nos a malo.

But deliver us from evil.

The priest responds: *Amen*. He then takes the paten between his first and middle fingers and says the *Libera nos*, which is sometimes called the *embolism*, from the Greek word meaning "added to."

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris, et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis,

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever virgin Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints

The priest makes the large sign of the cross on himself with the paten, kisses it, and continues:

da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

mercifully grant peace in our days that through the help of Thy mercy we may always be free from sin, and safe from all trouble.

Breaking of the Host. At the conclusion of this prayer the priest breaks the Host into three pieces, two larger and one smaller; the latter he puts into the chalice containing the precious Blood. The breaking of the Host is to signify that Christ was broken or slain for mankind upon the cross.

The priest puts the paten under the Host, uncovers the chalice, genuflects, takes the Host and breaks It in half over the chalice, saying:

| | |
|-----------------------------|-----------------------------------|
| Per eundem Dominum nostrum | Through the same Jesus Christ Thy |
| Jesum Christum Filium tuum, | Son our Lord, |

He puts the portion that is in his right hand on the paten. He then breaks off a small piece from the portion which is in his left hand, saying:

| | |
|--------------------------------------|--------------------------------------|
| qui tecum vivit et regnat in unitate | Who liveth and reigneth with Thee in |
| Spiritus Sancti Deus, | the unity of the Holy Ghost, one God |

Putting the other half of the Host on the paten with his left hand, and holding over the chalice the particle in his right hand, and the chalice with his left, the priest says:

| | |
|-------------------------------------|--------------------------|
| Per omnia saecula saeculorum. Amen. | For ever and ever. Amen. |
|-------------------------------------|--------------------------|

The celebrant now makes the sign of the cross three times over the chalice with the particle of the Host, saying:

| | |
|---|--|
| Pax ✠ Domini sit ✠ semper vobis- ✠cum. | The Peace ✠ of the Lord ✠ be al- ways ✠ with you. |
|---|--|

| | |
|---------------------|----------------------|
| Et cum spiritu tuo. | And with thy spirit. |
|---------------------|----------------------|

He now drops one particle in the chalice, saying silently:

| | |
|---|---|
| Haec commixtio, et consecratio Cor- poris et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen. | May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen. |
|---|---|

Agnus Dei. This portion of the Mass was inserted by Pope Sergius in the seventh century. The priest uncovers the chalice, genuflects, bows before the Blessed Sacrament, with his hands joined together, strikes his breast three times, and says:

| | |
|---|--|
| Agnus Dei, qui tollis peccata mundi: miserere nobis. | Lamb of God, who takest away the sins of the world, have mercy on us. |
|---|--|

| | |
|---|--|
| Agnus Dei, qui tollis peccata mundi: miserere nobis. | Lamb of God, who takest away the sins of the world, have mercy on us. |
|---|--|

| | |
|---|--|
| Agnus Dei, qui tollis peccata mundi: dona nobis pacem. | Lamb of God, who takest away the sins of the world, grant us peace. |
|---|--|

At Masses for the dead, instead of saying *miserere nobis*, the celebrant says *dona eis requiem* (give them rest). The third time he adds, *sempiternam* (everlasting).

Prayers before Communion. The priest joins his hands together above the altar as he bows down and recites the three prayers of immediate preparation for Holy Communion. The first of these is an allusion to peace, and resembles the opening prayer of the Canon — *Te igitur*.

Domine Jesu Christi, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

The kiss of peace is given here at Solemn Masses. This sign of the fraternal charity and union which ought to exist among Christians is of apostolic origin. Its position here is characteristic. Before receiving the Body of Christ, Christians show that they are at peace with their brethren.

At Masses for the dead the kiss of peace is not given, nor is the above prayer said.

Following this, two more very beautiful and significant prayers are said in preparation for Holy Communion.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

The short prayers which follow comment upon and, as it were, emphasize the actions of the priest. The priest genuflects, takes up the Sacred Host, and says:

Panem caelestem accipiam, et nomen Domini invocabo.

Then, bowing a little, he takes both parts of the Host with the thumb and first fingers of his left hand, and the paten between his first and middle

O Lord Jesus Christ, who didst say to Thy Apostles, Peace I leave with you, My peace I give unto you: look not upon my sins, but upon the faith of Thy Church; and vouchsafe to her that peace and unity which is agreeable to Thy will; who livest and reignest God for ever and ever. Amen.

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this, Thy most holy Body and Blood, from all my iniquities and from every evil; and make me always cleave to Thy commandments, and never suffer me to be separated from Thee; who with the same God the Father and Holy Ghost, livest and reignest God for ever and ever. Amen.

Let not the receiving of Thy Body, O Lord Jesus Christ, which I, all unworthy presume to take, turn to my judgment and damnation: but through Thy loving kindness may it avail me for a safeguard and remedy, both of soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

I will take the Bread of heaven, and call upon the name of the Lord.

fingers; he strikes his breast with his right hand, and slightly raising his voice, says three times reverently and humbly:

Domine, non sum dignus, ut intres
sub tectum meum: sed tantum dic
verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou
shouldst enter under my roof: say but
the word, and my soul shall be healed

Communion. The Communion of the priest under both species belongs to the completeness, but probably not to the essence of the Sacrifice. The Communion of the priest is of grave obligation, and never can be omitted. Should the priest faint or die at the altar after the Consecration, the Mass must be continued, if possible, by a priest who has not yet celebrated Mass or broken his fast. Even if no priest is present except one who has already taken food, he should finish the Mass and receive under both species.

Making the sign of the cross over the paten with the Host in his right hand, the priest says:

Corpus Domini nostri Jesu Christi
custodiat animam meam in vitam æ-
ternam. Amen.

May the Body of our Lord Jesus
Christ preserve my soul unto life ever-
lasting. Amen.

He receives both portions of the Host reverently, joins his hands together, and meditates quietly for a little while on the most holy Sacrament. Then he uncovers the chalice, genuflects, gathers up the crumbs if there are any, and cleanses the paten above the chalice while he says:

Quid retribuam Domino pro omni-
bus, quæ retribuit mihi? Calicem salu-
taris accipiam, et nomen Domini invo-
cabo. Laudans invocabo Dominum et
ab inimicis meis salvus ero.

What return shall I make to the
Lord for all He hath given unto me?
I will take the chalice of salvation and
call upon the name of the Lord. Prais-
ing I will call upon the Lord and I
shall be saved from my enemies.

The celebrant now takes the chalice in his right hand, and making the sign of the cross on himself with it, says:

Sanguis Domini nostri Jesu Christi
custodiat animam meam in vitam æ-
ternam. Amen.

May the Blood of our Lord Jesus
Christ keep my soul unto life ever-
lasting. Amen.

He receives the precious Blood, with the particle. Then, if there are any communicants, he distributes Communion before purifying the chalice. The server says the *Confiteor* in the name of the people; and the priest, facing the congregation, says "May Almighty God have mercy on you, and having forgiven you your sins, bring you to life everlasting. May the almighty and merciful God grant you pardon, absolution, and remission of your sins." Taking the Sacred Host between his thumb and forefinger, he again turns and holds it up to view. He says "Behold the Lamb of God, Who taketh away the sins of the world." Immediately after this he repeats three times the following words:

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

As he gives Holy Communion to the faithful, the priest says:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

After distributing Communion, the priest extends the chalice to the server who pours a little wine into it; not the slightest portion of the Sacred Species should remain. This is the first ablution, and while consuming it, the priest says:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

The priest now holds the chalice so that the server can pour a little wine and some water over his fingers. Then he continues:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom Thy pure and holy sacraments have refreshed; who livest and reignest world without end. Amen.

The celebrant then wipes his fingers with the purificator, consumes the ablution, and wipes first his mouth and then the chalice. He covers the chalice, and after folding up the corporal, arranges it on the altar as before Mass, with purificator, paten, pall, and chalice veil.

The Missal is then moved by the server from the gospel side back to the epistle side, and the priest reads the Communion Antiphon. This antiphon is a survival of a psalm formerly sung as the people advanced to receive Holy Communion. It is similar in wording and in structure to the Offertory verse.

After reciting the antiphon, the priest kisses the altar, and turning to the people salutes them with the words:

Dominus vobiscum.

The Lord be with you.

The server responds:

Et cum spiritu tuo.

And with thy spirit.

Postcommunion. The prayer which follows is called the Postcommunion. It corresponds to the Collects for the day and the same number are recited as there were Collects—in case commemorations have been made. The Postcommunion is an invitation to the faithful to give thanks with the priest

for the graces received during the Holy Mass which they have just offered.

Ite Missa Est. The priest turns to the people and announces that the Eucharistic action is ended.

Dominus vobiscum.
Et cum spiritu tuo.
Ite, missa est.
Deo gratias.

The Lord be with you.
And with thy spirit.
Go, you are dismissed.
Thanks be to God.

The *Ite Missa Est* is said at the Mass whenever the *Gloria* is recited, and it is said facing the people. The *Benedicamus Domino* is the ending used at Masses in which the *Gloria* is not said, except in Masses of Requiem, when *Requiescant in pace* is substituted.

Benedicamus Domino.
Deo gratias.

Let us bless the Lord.
Thanks be to God.

or

Requiescant in pace.
Amen.

May they rest in peace.
Amen.

These two latter endings are said with the celebrant facing the altar instead of the people. They were formerly an invitation to the congregation to remain for additional services. The *Benedicamus Domino* is said on days of fasting and penance. Formerly the Divine Office was said immediately after Mass on those days. In Masses of the dead, the absolution usually follows the Mass, and the people are requested to remain for it.

The Blessing. The celebrant now says a prayer in his own behalf in which he begs God to make the Sacrifice he has offered useful for him and for those for whom it was presented. He bows down at the middle of the altar, and with his hands joined above it, says:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum Nostrum. Amen.

May the homage of my service be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of Thy majesty, may be acceptable for Thee: and through Thy mercy win forgiveness for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

Then the priest kisses the altar, and raises his eyes upward; extends, lifts up, and joins his hands; and bowing his head before the cross, says:

Benedicat vos omnipotens Deus, turning toward the people, he blesses them once and continues: Pater, et Filius, ✠ et Spiritus Sanctus. To which the server responds "Amen."

This is the blessing which the bishop formerly gave as he returned to the sacristy.

The Last Gospel. The priest now goes to the gospel corner, says the

Dominus vobiscum, and reads the beginning of St. John's Gospel. When a feast falls on a Sunday, the Gospel of the feast is read before the *Credo*, and the Gospel for the Sunday instead of St. John's Gospel is read at the end of the Mass.

Before reading the Gospel, the priest says:

Initium sancti Evangelii secundum
Joannem.

Gloria tibi, Domine.

The beginning of the Holy Gospel
according to St. John.

Glory be to Thee, O Lord.

The priest then makes the sign of the cross with the thumb of his right hand first on the altar, and then on his forehead, lips, and heart. However, during Forty Hours and on Corpus Christi, the priest does not touch the altar cloth. He then proceeds to read the following:

Joan. I

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

Deo gratias.

John I

In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made; in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light, that was the true light which enlighteneth every man that cometh into this world. He was in the world and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him He gave them power to become the sons of God: to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (here the people genuflect) and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

Thanks be to God.

Prayers after Mass. After the celebration of Low Mass, the priest kneels

on the lowest altar step, and with the people, says in the vernacular the prayers which were ordered by Pope Leo XIII. In 1884 Pope Leo XIII also ordered the invocations to the Sacred Heart to be said. In 1930 Pope Pius XI ordered that these invocations be offered for the restoration of religious peace and freedom in Russia. These prayers in the vernacular are omitted whenever Benediction or some other function immediately follows Mass.

The priest and people recite the *Hail Mary* three times, followed by the *Salve Regina*:

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet virgin Mary.

Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

Let us pray

O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary mother of God, of St. Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the Church. Through Christ our Lord. Amen.

St. Michael the Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who roam through the world seeking the ruin of souls. Amen.

Most Sacred Heart of Jesus, have mercy on us. (This aspiration is repeated three times.)

After reciting the above prayers, the priest ascends the altar steps, takes the chalice, and returns to the foot of the altar. He genuflects and places his biretta (which the server now hands him) on his head, and leaves the altar, preceded by the server. While leaving the sanctuary the priest says silently the antiphon *Trium puerorum*, etc., and the canticle of the three young men in the furnace (Daniel 3:57-88).

CHAPTER XIV

MANNER OF ASSISTING AT MASS

Although the Church obliges all persons who have attained the age of reason and are seven years or over to assist at Mass only on Sundays and holydays of obligation, she earnestly recommends frequent, and even daily, attendance at Mass. Therefore, those who assist at Mass should learn to do so in a proper manner. Those who permit themselves to suffer willful distractions during Mass do not hear Mass, but rather mock God, because outwardly they pretend to honor Him while their hearts are far from Him.

Persons who attend Mass should do so with great respect, devotion, and attention. They should devoutly acknowledge their duty to God, and should have an earnest desire to appease the wrath of God which they deserve because of their sins. They should also thank our blessed Saviour for leaving to His Church His own precious Body and Blood as a pledge of His love, to be offered up to His eternal Father by them in testimony of their sentiments of love, reparation, and petition.

Devout assistance at Mass is dependent upon two factors: first, upon the interior disposition of the soul, which is the chief requisite for every good "Mass devotion." The catechist must see to it that the souls of the children are imbued with the proper sentiments for assisting at Mass. Second, devout assistance at Mass depends upon an understanding of the outward forms, or the rite of the Mass. The more clearly the children understand the ceremonies of the Mass, the more piously will they try to arouse interior sentiments in themselves.

The faithful who hear Mass are participants in the offering no less than the priest who offers it. The priest is merely the representative of the people; during the Mass he frequently admonishes them to co-operate with him in offering the Sacrifice. The thoughts of the faithful should dwell on the fourfold purpose of the Sacrifice—adoration, thanksgiving, atonement, and impetration. It is an apostolic mandate that those attending Mass pray for the universal welfare of the Church, for their spiritual and temporal superiors, for themselves, for those dear and near to them, for their enemies, and for the living and the dead. Thus, by forgetting no one, they show their love for their neighbor, as Jesus so admirably shows His love for all men in giving Himself, a Sacrifice of expiation, for their sins.

Communion necessarily belongs to the Mass, since no sacrifice is complete without a sacrificial banquet. Therefore, all who attend Holy Mass should receive the Body and Blood of Christ in Holy Communion as often as they assist at the Eucharistic Sacrifice. Those who are unprepared to receive our Lord actually should do so spiritually.

No particular form of prayer is presented for the laity who assist at Mass. Each one may select his own method — read from an approved book of devotion, use the Missal, or recite such prayers as most appeal to him.

However, there is no better or more correct way of assisting at Mass than by the use of the Missal. In this manner the faithful follow each action of the priest, recite with him precisely the same prayers, and thus identify themselves with our divine Lord, who is there and then acting as the Priest according to the order of Melchisedech. The Church has permitted the sacred ritual of the Mass to be translated, and allows the laity, as well as the clergy, to use a Missal. Through the use of the Missal the people not only enter into the spirit and meaning of the Sacrifice, but also accompany every part with the words which the voice of the Church has declared to be the best suited for the purpose.

Whether the faithful pass the time of Holy Mass in mental prayer, in listening to the words of the priest, or in any other manner, all should diligently heed the chief moments in the celebration of the Mass. They should never forget that the Sacrifice is their own, as well as the priest's.

As children of the Church, all Catholics must endeavor to live her life and understand her ceremonies and functions, and to be united with her in mind and in spirit. By following the Missal daily the faithful will learn to know her feasts and all that relates to them, and to understand each part of the Mass. At the same time, they will be using the prayers of the liturgy. These prayers will thus become so familiar that they will recur in moments of joy, sorrow, or trial, and may be uttered prayerfully to express these varying emotions.

Pope Pius X summarizes his whole teaching regarding the Mass by saying that Catholics must "pray the Mass" and "live the Mass." Catholics pray the Mass by reciting the prayers of the Missal, or prayers equivalent to them. Catholics live every Mass they attend when they offer themselves up in sacrifice — their lives, their wills, their hopes, their joys, their sorrows — and prolong that offering of themselves throughout the day, from Mass to Mass. Thus they link every moment of their day to the daily or weekly Sacrifice. Catholics should bear in mind that every day they, as members of the Mystical Body of Christ, are offered up in the Holy Sacrifice of the Mass to the glory of the Blessed Trinity, in union with the offering Christ makes of Himself upon the altar.

Children may be helped to hear Mass attentively and intelligently by

singing appropriate hymns. In many places children are taught to sing in Latin the various parts of the Mass — *Kyrie, Gloria, Credo, Sanctus, Agnus Dei* — and these may be sung appropriately at a Low Mass, as well as at a High Mass.

The Dialogue Mass, in which the congregation makes the responses with the server, and frequently recites other parts of the Mass with the priest, has the twofold benefit of teaching the children the parts and the words of the Mass, and of training the children to participate in the Mass as it is offered by the priest.

By attending daily Mass and assisting at it devoutly and attentively, the children will learn to love the Church's liturgy. By constant use of the Missal, they will become so imbued with the sentiments of its prayers that they will attain a more thorough Catholic piety.

CHAPTER XV

HOW TO USE THE MISSAL

Most Missals are divided into four sections. These are: the *Ordinary of the Mass*, or that part which remains the same for every Mass; the *Proper of the Times*, which contains the Masses for all Sundays, major *ferias*, and privileged vigils of the year, as well as for a few feasts which are kept without regard to the day of the month on which they fall; the *Proper of the Saints*, which follows the order of the calendar for Masses for saints whose feasts are fixed; and the *Common of the Saints* which makes up the fourth portion of the Missal, and contains Masses for saints' days for which no special Mass has been assigned by Holy Mother Church. There are Masses for Apostles, martyrs, bishops, doctors of the Church, confessors, virgins, and holy women. The three latter sections of the Missal are called "Proper" because they contain the variable portion of each Mass: the *Introit*, *Collects*, *Epistle*, *Gradual*, *Gospel*, *Offertory*, *Secret*, *Communion*, and *Postcommunion*.

In Missals which have the above divisions, the Ordinary of the Mass is usually found either at the beginning or in the middle of the Missal. A reminder to turn the page when it is time for one of the proper parts usually is inserted. Some Missals, like Father Stedman's admirable little book, give in numeric order the various parts of the Mass, and tell on what page each succeeding number may be located. Many Missals now have the entire Mass printed for each day.

The first Mass in the Proper of the Times is for the first Sunday of Advent, which is the Sunday nearest November 30, the feast of St. Andrew. This is likewise the first Sunday of the ecclesiastical year. The Masses for the Christmas season and for the feasts which are fixed within that season succeed those of the four weeks of Advent. Then come the six Sundays after the Epiphany, although there may not always be six Sundays following the Epiphany. The number depends upon the date of Easter, which may be as early as March 22, or as late as April 25. The Sundays after the Epiphany are followed by Septuagesima, Sexagesima, and Quinquagesima Sundays, which in turn are succeeded by Ash Wednesday and the Lenten Masses, including those of Holy Week. The Paschal cycle, beginning with Easter Sunday and lasting until Trinity Sunday, comes next.

The remaining Sundays of the year, which cannot number more than

twenty-eight nor less than twenty-three, are known as the First, Second, Third, etc., Sundays after Pentecost. If there are more than twenty-four Sundays after Pentecost, an equal number of Sundays after the Epiphany had to be omitted. This means that the Masses for the Sundays after the Epiphany which were omitted are inserted after the twenty-third Sunday after Pentecost. The Mass for the last Sunday following Pentecost is always that of the twenty-fourth Sunday after Pentecost. The reason this Mass is reserved for the last Sunday of the ecclesiastical year is that the Gospel for this Sunday vividly brings to mind the end of the world and the Last Judgment—a most appropriate meditation with which to close the year.

A calendar of feast days will be found in most Missals. However, should one be in doubt as to what Mass is being said on a particular day, the best thing to do is to consult the *Ordo* (or schedule) for that particular diocese, or for the order to which the parish priest belongs. This *ordo* is kept in the sacristy of every church. (A new one is published each year, and an English translation may be purchased in any Catholic book store.) Occasionally there is an overlapping of movable fixed feasts, and it becomes necessary to transfer or put off one of them. The feast which is superior in rank takes precedence, and the lay person might not always be certain as to which feast is superior, if the Missal does not indicate this fact.

In most Missals a key is inserted which indicates where the various parts of the Mass may be found. This key also states whether each part belongs to the ordinary or to the proper of the Mass. In some keys the ordinary parts are printed in capital letters, whereas the proper parts are italicized, or some other distinction in size or style of type is noted. The following is a typical key, without page references. Those parts which are capitalized form the *ordinary* of the Mass, whereas the parts which are not capitalized throughout comprise the *proper*.

| | |
|-------------|---|
| | { PRAYERS AT THE FOOT OF THE ALTAR |
| | Introit |
| | KYRIE ELEISON |
| Mass of | GLORIA (Which is not always said, however) |
| the | Collect (or Collects) |
| Catechumens | Epistle |
| | Gospel |
| | CREED (Which is not always said) |
| | Offertory Verse |
| | PRAYERS OF OBLATION |
| | LAVABO |
| | Secret (or Secrets—same number as Collects) |
| Mass of | PREFACE (Which changes occasionally) |

the
Faithful


 SANCTUS

CANON OF THE MASS

COMMUNION VERSE

POSTCOMMUNION (Same number as Collects)

LAST GOSPEL (If certain feasts fall on a Sunday,
the Last Gospel is that of the feast)

Several splendid diagrams of the action of the Mass are available. Two of the most popular and most easily understood are those published by the Catechetical Guild, St. Paul, Minnesota; and by Reverend Joseph F. Stedman, Precious Blood Monastery, Brooklyn, N. Y.

It will be noted that the terminations of the Collect, Secret, and Post-communion prayers frequently vary. The ending used depends upon the particular Person of the Blessed Trinity addressed, or mentioned in them. When the prayer is directed to God the Father, it ends: "Through our Lord Jesus Christ, Thy Son who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen."

When the prayer is addressed to God the Son, it closes with the words: "Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen."

When God the Son is mentioned at the beginning of the prayer, it ends: "Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen."

When God the Son is mentioned at the end of the prayer, it concludes with the words: "Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen."

When God the Holy Ghost is mentioned, the closing words are: "Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. Amen."

Since these terminations are usually abbreviated in the Missal, it would be well for the children to memorize the complete wording of each.

Father Stedman regards the use of the Missal as an admirable way of reviewing the catechism. At the end of each Mass, he brings out the connection which exists between the lessons taught in that Mass and the contents of the catechism.

Effective use of the Missal will be enhanced by the Dialogue Mass, explained in a previous chapter. The children will thus acquire the knowledge that the Mass is not a mere private devotion, but a public function of the Mystical Body. Moreover, through constant use of the Missal, the spiritual life of the children will be promoted; and they will become better acquainted with Holy Scripture, and with the truths of their holy religion.

RECOMMENDED READINGS

FOR THE TEACHER

- Burke, Rev. J. J., *The Saints of the Canon* (New York: Longfellow Press, 1944), The Mass, pp. 79-102.
- Busch, Rev. William, *The Mass Drama* (Collegeville, Minn.: Liturgical Press, 1934).
- Bussard, Rev. John, and Kirsch, Rev. Felix M., O.M.Cap., *The Meaning of the Mass* (New York: P. J. Kenedy & Son, 1942).
- Cabrol, Rt. Rev. Fernand, O.S.B., *The Mass: Its Doctrine, Its History* (New York: P. J. Kenedy & Son).
- DePuniet, Dom Jean, O.S.B., *The Mass: Its Origin and History* (New York: Longmans, Green & Co., 1932).
- Dunney, Rev. Joseph, *The Mass* (New York: Macmillan Co., 1933).
- Ellard, Rev. Gerard, S.J., Ph.D., *Christian Life and Worship* (Milwaukee: The Bruce Publishing Co., 1933), pp. 120-146.
- *The Dialog Mass* (New York: Longmans, Green & Co., 1942).
- Forster, Rev. John L., S.J., *In Memory of Me, or Holy Mass Worthily Offered* (New York: Benziger Brothers, 1928).
- Fortescue, Rev. Adrian, *The Mass* (London: Longmans, Green & Co., 1937).
- Gehr, Dr. Nicholas, *The Holy Sacrifice of the Mass* (St. Louis: Herder Book Co., 1935).
- Herbst, Rev. Winfrid, S.D.S., *Holy Mass* (New York: Benziger Brothers, 1934).
- Lallou, Rev. William J., D.D., and Josefita, Sister Mary, *The Missal and the Holy Mass* (New York: Benziger Brothers, 1932).
- Laux, Rev. John, *A Course in Religion* (New York: Benziger Brothers, 1934), Part II, Means of Grace, pp. 49-94.
- MacMahon, Canon M. S., *Liturgical Catechism* (Dublin: M. H. Gill & Sons, Ltd., 1930), The Mass, pp. 83-188.
- Montessori, Maria, *The Mass Explained to Children* (New York: Sheed & Ward, 1934).
- O'Brien, Rev. John, *History of the Holy Mass* (New York: Benziger Brothers, 1932).
- Parsch, Dr. Pius, *The Liturgy of the Mass* (St. Louis, B. Herder Book Co.).
- Perkins, Mary, *Speaking of How to Pray* (New York: Sheed & Ward, 1944), a very good section on the Mass and its application to daily life.

FOR THE CHILDREN

- Anonymous, *The Greatest Prayer — The Mass* (Milwaukee: The Bruce Publishing Co., 1934), intermediate grades.
- Dennerle, Rev. Joseph M., *The Child at Mass* (New York: Paulist Press, 1938), primary grades.
- Fitzpatrick, Edward A., Ph.D., *We Pray the Mass* (Milwaukee: The Bruce Publishing Co., 1936), Part VI, Highway to Heaven Series, sixth grade.
- Kelly, Rt. Rev. William R., *Mass for Children* (New York: Benziger Brothers, 1925), primary grades.
- Merrick, Mary Virginia, *The Altar* (New York: Paulist Press, 1920), a story book for children of the primary grades about the Mass.

- Taggart, Marion Ames, *The Wonder Offering* (New York: Benziger Brothers, 1926), primary grades.
- Yorke, Rev. Peter C., S.T.D., *The Mass* (San Francisco: Textbook Publishing Co., 1921), intermediate grades.

MASS BOOKS AND MISSALS

- Alphonsus, Sister M., O.S.U., *I Go to Mass* (New York: Benziger Brothers, 1930).
- Ambrose, Sister Mary, *My First Gift* (Chicago: D. B. Hansen, 1931).
- Burke, Rev. John J., C.S.P., *The Child's Mass Book* (New York: Paulist Press, 1935).
- Callan, Rev. Charles J., O.P., and McHugh, Rev. John A., O.P., *The Catholic Missal* (New York: P. J. Kennedy & Son, 1934), English.
- Cunningham, Rev. Daniel, *Christ's Gift, the Mass* (New York: Benziger Brothers, 1930), English.
- Gales, Rev. Louis A., *The Best Gift, Mass Prayers for God's Children* (St. Paul: Catechetical Guild, 1935).
- Glavin, Rt. Rev. Msgr. John F., M.R., *Following the Mass* (New York: The Edward O'Toole Co., 1931), Latin and English.
- Lasance, Rev. F. X., *The New Missal for Every Day* (New York: Benziger Brothers, 1937).
- *The Sunday Missal* (New York: Benziger Brothers, 1935), with supplementary part "Read Mass with the Priest."
- Lefebvre, Dom Gasper, O.S.B., *St. Andrew Daily Missal* (St. Paul: Lohmann & Co., 1937).
- Moffatt, Rev. J. E., S.J., *Pray the Mass* (New York: Benziger Brothers, 1927).
- Stedman, Rev. Joseph F., *My Sunday Missal* (Brooklyn, N. Y.: Confraternity of the Precious Blood, 1938), English.
- Sisters, Servants of the Immaculate Heart of Mary, *My Mass Book* (New York: Macmillan Co., 1929), English — lower grades.

PART IV

VARIOUS DEVOTIONS AND SYMBOLS

CHAPTER XVI

INTRODUCTORY NOTES

Besides the liturgical year, the liturgical functions, and the Holy Sacrifice of the Mass, which have been discussed in preceding parts, there are other devotions and topics which should be included in a book such as this. For example, symbolism plays an important role in the Catholic religion. And how much more meaningful to children are the numerous decorations, church windows, emblematic letters, and other devices if a systematic study is made of the various symbols!

As with the various devotions, the method of presentation of symbols is left to the discretion of the teacher. Drawing is an effective medium for teaching the meaning of symbols which may be employed as cover designs for booklets, in making religious cards, and for bookmarks. In schools where needlework or sculpturing (clay modeling or soap sculpture) is taught in the manual-arts class, symbols may be used as an admirable means of expressing ideas.¹

Some of the devotions included in this part may be taught in connection with a catechism lesson. For instance, Benediction may be taught in conjunction with the lesson on the Holy Eucharist, or the rosary may be explained when treating of sacramentals. Other devotions may be introduced at an opportune time for discussion. For example, Forty Hours may be discussed at the time when that devotion is held in the parish church; and devotion to the Sacred Heart may be fostered by an adequate explanation of the nine First Fridays.

In the higher grades, assignments in research work may be given. Let the pupils locate in the *Catholic Encyclopedia*, or in one of the teacher's supplementary books, pertinent information regarding one or more of the devotions or symbols. A notebook for these different items may be helpful. Notebooks may include original work in the form of compositions or

¹ Sr. M. A. Justina Knapp, O.S.B., *Christian Symbols* (Milwaukee: The Bruce Publishing Co., 1935), and Carl Van Treeck and Aloysius Croft, M.A., *Symbols in the Church* (Bruce, 1936).

drawings. The teacher is again referred to the catalogue of the Catechetical Guild, which lists some very instructive and inexpensive material for project work on Benediction, the rosary, the way of the cross, and other devotions.

A pamphlet library in the classroom can be a veritable mine of information. The value of such a library cannot be overemphasized. Each child might be asked to contribute a few pennies with which to purchase pamphlets. Most pamphlets cost but five or ten cents. A sizable collection can be made by selecting one or two relating to each of the various topics assigned for study. The names and descriptions of contents of the pamphlets may be obtained from the *Index to American Catholic Pamphlets*,² or by writing to any of the companies listed below³ and asking for a catalogue of the pamphlets which they publish.

² Eugene P. Wallging, *op. cit.*

³ America Press, 461 Eighth Ave., New York, N. Y.; Benedictine Convent of Perpetual Adoration, Clyde, Mo.; International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y.; Liturgical Press, Collegeville, Minn.; National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington, D. C.; Our Sunday Visitor, Huntington, Ind.; Paulist Press, 401 W. 59th St., New York, N. Y.; Queen's Work, 3115 So. Grand Blvd., St. Louis, Mo.; St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J.

CHAPTER XVII

POPULAR DEVOTIONS

Some devotions practiced by Catholics are peculiar to a certain locality or country, and others are universal. The latter include Benediction, Forty Hours' Adoration, devotion to the Sacred Heart, the stations of the cross, the rosary, veneration of relics, the Angelus, various novenas, and devotion to the holy souls in purgatory. Because of their universality, it is fitting that children have more than a superficial knowledge of them. Therefore, each devotion is explained in detail in the following pages.

BENEDICTION

Perhaps the most popular and widespread devotion among Catholics is Benediction with the Most Blessed Sacrament.

History. The devotion of Benediction is of comparatively modern origin. Although the idea of exposing the Blessed Sacrament in an ostensorium can be traced to the thirteenth century, Benediction as such was not developed in its present form until almost the sixteenth century.

After the institution of the feast of Corpus Christi in 1246, exposition and processions of the Blessed Sacrament became common. Especially in Germany the continual exposition of the Blessed Sacrament came into vogue. Some altars had a revolving tabernacle, thus permitting a view of the Sacred Host. This practice, however, was several times condemned by decrees of the Sacred Congregation of Rites. In England and in France the Blessed Sacrament was exposed during evening services in honor of the Blessed Virgin, and a blessing was given before the Sacred Host was returned to the tabernacle.

The service of Benediction gradually developed to what it is today, with the Sacred Host encased in the lunette, placed in the ostensorium, and exposed on the altar.

Methods of Giving Benediction. There are three methods of giving Benediction with the Blessed Sacrament: with the pyx for the sick, with the ciborium, and with the monstrance—which is the usual method.

When the priest administers the Blessed Sacrament to a sick person, he may have another consecrated particle in the pyx for another sick person.

If so, he gives the blessing with the closed pyx to those present before leaving the sick chamber.

When Benediction is given with the ciborium, the tabernacle is opened, but the ciborium is not taken out. Singing and incensing take place as at ordinary Benediction, and the same versicle, response, and prayer are sung. The priest then takes the ciborium containing the Blessed Sacrament from the tabernacle, and envelops it in the extremities of the humeral veil, turns toward the people, and blesses them.

The ceremony for Benediction with the monstrance may vary in minor details in different countries. But obligatory are incense, twelve lighted wax candles, the singing of the hymn *Tantum Ergo* with its versicle and prayer, and the blessing in the form of a cross given with the Blessed Sacrament.

The priest places the lunette in which the Blessed Sacrament is encased in the ostensorium or monstrance. He then incenses the Blessed Sacrament, after profoundly prostrating himself, while the choir sings the hymn *O Salutaris*. Another hymn in honor of the Blessed Sacrament may be sung instead of the *O Salutaris*. Sometimes this hymn is followed by the recitation of the Litany of Loretto, of the Saints, of the Sacred Heart, or the rosary or some other special prayers according to the season or feast. The *Tantum Ergo* (the last two stanzas of the *Pange Lingua*) is then sung. At the words *Genitori Genitoque* which begin the second stanza of the hymn, the priest again incenses the Blessed Sacrament. When this hymn is finished, the celebrant sings: *Panem de coelo praestitisti eis*, and the choir responds: *Omne delectamentum in se habentem*. The priest rises and sings the prayer *Deus qui nobis*—"O God who under a wonderful Sacrament hast left us a memorial of Thy passion; grant us, we beg Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest world without end. Amen." The humeral veil is then placed about his shoulders, he takes the monstrance in the extremities of the veil, and turning toward the people, makes the sign of the cross over them with the Sacred Host. The divine praises are recited alternately by the priest and the people before the Sacred Host is returned to the tabernacle. Another hymn appropriate to the season, or Psalm 116, *Laudate Dominum*, concludes the Benediction service.

When Given. Benediction is usually given at the conclusion of some other service, such as vespers or the way of the cross. Although the customary time is the afternoon or evening, it may be given both morning and afternoon (or evening) on the feast of Corpus Christi and during its octave. Permission may also be obtained for this privilege upon other special occasions. Ordinarily Benediction may be given on Sundays, on first- and second-class feast days, twice a week during Lent, every day during a mission, at the time of Forty Hours' devotion, and on special days designated by the

bishop of the diocese. A priest or deacon may expose and repose the Blessed Sacrament, but only the priest may give the benediction with the Blessed Sacrament.

Vestments Worn. When one priest officiates at Benediction he is vested in a surplice, which is a garment of white linen, sometimes trimmed with lace. This slips on over his head and reaches below his waist. It has wide sleeves which extend below the elbow. The surplice is worn over the priest's cassock (or habit, if he belongs to the regular clergy). Over the surplice the priest wears a white *stole* of brocade or satin. This is a long U-shaped strip, which is placed about the priest's neck, and hangs in front of him on both sides. A white *cape*, or cape, is also worn; this, too, is generally of satin brocade. After the priest sings the versicle and prayer, a long, white-satin scarf is placed about his shoulders. This is called the *humeral veil*. The priest uses the ends of this veil to hold the monstrance when giving the blessing with the Blessed Sacrament.

When the service is solemn, the celebrant is clothed with amice, alb, cincture, stole, and cope.

Vessels Used. The priest consecrates an extra large Host at one of his Masses, and places It in the *luna*, or lunette. This is a small, gold, circular frame with a glass covering, through which the Blessed Sacrament may be seen when the lunette is placed in the ostensorium at Benediction.

The *ostensorium*, or monstrance, is a vessel made of gold or silver plate, with a base like a chalice. The upper portion is fashioned to represent the rays of the sun, and the whole is surmounted by a cross. The center holds the lunette containing the Sacred Host. The words ostensorium and monstrance are derived from Latin verbs meaning "to show."

The incense used at Benediction is carried in a boatlike vessel. The *censer*, or thurible, is a covered cup-shaped vessel pierced with holes, and suspended by four chains. It is in the censer that the incense is burned.

FORTY HOURS' DEVOTION

Since the central object of Catholic worship is Jesus Christ truly and substantially present in the adorable Sacrament of the Eucharist, it is natural that the Church should desire that all her children participate in continuous homage to the Blessed Eucharist. This is done by means of the Forty Hours' Devotion, which consists in prayer and adoration for forty hours before the Blessed Sacrament exposed on the altar. These forty hours of prayer are in memory of the forty hours during which the sacred Body of Jesus reposed in the sepulcher.

History. The devotion of the Forty Hours' began in 1534 in Milan, when Father Joseph, a Capuchin priest, arranged an exposition of the Blessed Sacrament for forty hours in honor of the time which our Lord's Body

reposed in the tomb. This devotion spread to other cities, and was introduced to Rome for the first Sunday in every month by the Archconfraternity of the Most Holy Trinity, founded by St. Philip Neri. The Archconfraternity of Our Lady of Prayer kept this devotion on the third Sunday of every month.

In 1592, Pope Clement VIII established public and perpetual adoration of the Blessed Sacrament successively exposed on the altars of the different churches in Rome, commencing with the first Sunday in Advent in the chapel of the apostolic palace. This practice has been extended to the universal Church, so that in every diocese the Blessed Sacrament is honored in all of the churches in succession.

The devotion of the Forty Hours' was introduced in the United States by Bishop Neumann of Philadelphia, about 1854. Since it was not always practicable to expose the Blessed Sacrament continuously for forty hours, the Holy See granted permission to the churches in the United States to expose It during the day and to return It to the tabernacle at night; and, where necessary, to omit the procession, even inside the church.

Masses, Exposition, etc. The Blessed Sacrament is exposed during the Mass of Exposition. The Mass of Exposition is the Solemn Votive Mass of the Blessed Sacrament, except on days when the Mass of the day takes precedence. Immediately after the Mass, the procession with the Blessed Sacrament takes place. This is followed by the chanting of the Litany of the Saints, and by several prayers for the welfare of the Church, for the conversion of sinners, for peace, and for various other intentions.

At least twenty candles must be kept burning before the Blessed Sacrament exposed, as a continual relay of watchers pay homage to Christ in the Eucharist. Only priests and clerics (or altar boys who act in the place of clerics) may kneel in the sanctuary, however. All genuflect on both knees when entering or leaving the church during the time the Blessed Sacrament is exposed.

No Masses are permitted on the altar on which the Blessed Sacrament is enthroned, except at the opening and closing of the adoration; and no Requiem Masses are allowed to be said in the church during the adoration. On the second day, the Mass is the Mass for peace, unless a Votive Mass may not be said on that particular day. This Mass is said on a side altar. On the third day the Mass of reposition is once more the Solemn Votive Mass of the Blessed Sacrament—again, if this is permissible. After Mass, the Litany of the Saints is chanted, the Blessed Sacrament is incensed, and a procession again takes place. The ceremony concludes with Benediction of the Blessed Sacrament. In parish churches in this country the Forty Hours usually closes in the evening of the third day, rather than after the Mass.

Indulgences. There are many indulgences granted to those who participate in the Forty Hours' Devotion. The principal one is that of fifteen years to be gained each day of the exposition that a visit is made to the Blessed Sacrament. On this visit five Our Fathers, Hail Marys, and Glory be's are to be recited, plus one Our Father, Hail Mary, and Glory be for the intentions of the Holy Father. A plenary indulgence may be gained by all who receive the Sacraments of Penance and Holy Eucharist, make one visit on any of the three days to the Blessed Sacrament exposed, and pray for the intentions of the pope. It is not necessary, however, that the Sacraments be received in the church where the Forty Hours' is being held. Invalids and those who are incapable of making a visit, or of receiving the Eucharist, may gain this indulgence by performing some other work suited to their ability prescribed by their confessor. (See *Raccolta*, No. 140.)

DEVOTION TO THE SACRED HEART

Since the sacred humanity of our divine Lord is personally (hypostatically) united to His divinity, the human nature which the Second Person of the Blessed Trinity assumed at the time of the incarnation is equally worthy of the worship accorded His divine nature, as both are united in the same divine Person — Jesus Christ. Therefore, the Soul of Christ, as well as every portion of His Body, is entitled to the highest form of worship, called *latria*. His Head, Hands and Feet, and His Heart are deserving of the adoration of mankind. However, since the heart has always been regarded as the seat of one's emotional life, and as the source of one's love, it is appropriate that the Sacred Heart of Jesus be singled out for special worship, as the Heart of Christ fittingly exemplifies His love for man. By practicing this devotion to the Sacred Heart, the faithful may help to repair the outrages to which the Heart of Jesus is exposed in the Blessed Sacrament, and to honor the infinite love of that Heart for all men.

Our Lord Himself revealed this devotion to St. Margaret Mary Alacoque, a nun of the Visitation Monastery at Paray-le-Monial, France, in 1673. The feast of the Sacred Heart is celebrated on the third Friday after Pentecost (q.v.). The month of June is also dedicated to devotion to the Sacred Heart of our divine Lord. The Apostleship of Prayer and the League of the Sacred Heart are societies organized for the purpose of spreading this devotion.

Many churches hold devotions in honor of the Sacred Heart of Jesus every Friday, and many more on the first Friday of each month, which is dedicated to reparation to this divine Heart for the coldness and ingratitude of men. The usual prayers recited at these devotions are the Litany of the Sacred Heart, and the Act of Consecration to the Sacred Heart, which was issued with the encyclical letter of Pope Leo XIII on May 25, 1899. Services generally conclude with Benediction of the Most Blessed Sacrament.

NINE FIRST FRIDAYS

Perhaps the most popular devotion in honor of the Sacred Heart of Jesus is that known as the "Nine First Fridays." When our Lord revealed His Sacred Heart to St. Margaret Mary, He taught her this devotion, which is based on the great promise made to her. Proof that the Church accepts this promise as authentic may be concluded from the fact that it is inserted in the text of the bull of canonization of St. Margaret Mary. This promise is the last of the twelve promises made to St. Margaret Mary by our Lord. The twelve promises, made to those who practice devotion to the Sacred Heart follow:

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will console them in all their difficulties.
4. I will be their assured refuge in life and more especially at death.
5. I will pour out abundant benedictions on all their undertakings.
6. Sinners will find in My Heart a source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall advance rapidly to great perfection.
9. I will bless the houses in which the image of My Sacred Heart shall be exposed and honored.
10. I will give to priests the power of moving the most hardened hearts.
11. Persons who propagate this devotion shall have their names inscribed in My Heart, and they shall never be effaced from It.
12. I promise thee in the excess of the mercy of My Heart, that all-powerful love will grant to all those who receive Communion on the First Friday of every month for nine consecutive months, the grace of final perseverance and that they shall not die under My displeasure nor without receiving the Sacraments, and My Heart shall be their secure refuge at that last hour.

HOLY HOUR

The holy hour is generally made between two p.m. on Thursday and six p.m. on Friday. This devotion has become quite general; in many parishes it is a weekly practice. It is a favorite termination for missions, and retreats of the clergy and religious. It consists in an hour of mental or vocal prayer, in union with the prayer of our Saviour in the Garden of Olives on Holy Thursday night.

The faithful, who take part for an entire hour in the public exercise known as the "Holy Hour," in any church, public or semipublic oratory (if they may lawfully make use of the latter), in order to venerate the passion and death of Jesus Christ, and to worship and meditate upon the

burning love whereby He was led to institute the Holy Eucharist, may gain a plenary indulgence, under the usual conditions. Those, who being at least contrite, perform this pious exercise, whether publicly or privately, may gain an indulgence of ten years (S. P. Ap., March 21, 1933).

If the devotion is public, it usually consists of meditation, for which short passages are read; and of other prayers such as the rosary, pious ejaculations, and acts of Faith, Hope, and Charity, and the singing of appropriate hymns. With permission, the Blessed Sacrament may be exposed. It is customary to conclude the holy hour with Benediction of the Most Blessed Sacrament.

WAY OF THE CROSS

The stations, or way of the cross, is a devotion instituted by the Church to aid the faithful to meditate upon Christ's passion and death.

The stations consist of fourteen wooden crosses, to which the indulgences are attached. These must be blessed by one having the authority to erect the stations, usually a Franciscan priest. Once lawfully erected, the blessing is not lost by temporary removal for repairs. These fourteen crosses, usually but not necessarily connected with some pictorial representation of the passion scene to be meditated upon, are arranged at different intervals upon the walls of the church. The stations may also be erected out of doors.

The fourteen stations are as follows:

1. Jesus Is Condemned to Death.
2. Jesus Is Made to Bear His Cross.
3. Jesus Falls the First Time Beneath His Cross.
4. Jesus Meets His Afflicted Mother.
5. Simon, the Cyrenian, Helps Jesus to Carry His Cross.
6. Veronica Wipes the Face of Jesus.
7. Jesus Falls the Second Time.
8. Jesus Speaks to the Women of Jerusalem.
9. Jesus Falls the Third Time.
10. Jesus Is Stripped of His Garments.
11. Jesus Is Nailed to the Cross.
12. Jesus Dies on the Cross.
13. Jesus Is Taken Down From the Cross.
14. Jesus Is Placed in the Sepulcher.

History. Tradition relates that the Blessed Mother was wont to visit the spots made sacred by the bleeding Feet of her Son. In this she was imitated by the early Christians. After the Holy Land fell into the hands of the infidel Turks, these visits were no longer possible. Therefore, several churches erected stations as a substitute for these pilgrimages, and the same indulgences were granted as if the journey were made to Jerusalem.

This devotion was commenced by the Franciscans, who had charge of

the holy places. Pope Innocent XI granted an indulgence to all Franciscans, and to those affiliated with the order, for making the stations. In 1726 Pope Benedict XIII extended these indulgences to all the faithful. In 1731 Pope Clement XII gave permission for the stations to be erected in any church, and allowed all who made them to gain the indulgences attached.

Manner of Saying. Although there is no prescribed method for making the way of the cross, the essential points are the moving from station to station and the meditation upon each station. The following is a method commonly used: An act of contrition is said at the beginning, and before each station a genuflection is made, while saying "We adore Thee, O Christ, and we bless Thee; because by Thy Holy Cross Thou hast redeemed the world." After meditating upon the scene depicted in each station, one Our Father and one Hail Mary are said. When the fourteen stations have been completed, another Our Father and Hail Mary are said for the intentions of the Holy Father.

When the way of the cross is made by a number of people it is impossible for all to pass from station to station. Then the priest, or whoever is conducting the service, moves from station to station. When the stations are made in public, a verse of the sequence *Stabat Mater* is often sung while passing from one station to the next.

Indulgences. There are many indulgences attached to the devotion of the way of the cross. Those promulgated on October 20, 1931, by the Sacred Penitentiary Apostolic are as follows: A plenary indulgence may be gained each time the stations of the cross is made. An additional plenary indulgence may be gained by making the stations of the cross and receiving Holy Communion on the same day; or by making the stations of the cross ten times and going to Communion once during the month. A partial indulgence of ten years for each station made may be gained by those who commence but cannot finish the stations.

Those who are sick, or who find it impossible to make the stations in the usual manner, can gain the indulgences attached to this devotion by holding in their hands a crucifix, specially blessed by one having authority to attach this indulgenced blessing, and reciting twenty Paters, Aves, and Glorias. In extreme cases, it is sufficient merely to kiss the indulgenced crucifix, or piously gaze upon it, and say a short prayer or ejaculation, in order to gain the plenary indulgence.

THE ROSARY

There are two kinds of prayer, mental and vocal. These consist respectively (1) in pious reflection or meditation on the mysteries of faith; and (2) in earnest petitions which come from the heart, but are spoken by the lips. The rosary beautifully unites these two activities, and is thus a perfect form

of prayer. This devotion derives its name from the Latin *rosarium*, a garden or wreath of beautiful and symbolic roses. According to some, however, the name is taken directly from the title "Mystical Rose," given to Mary in her litany. The rosary devotion is strongly recommended to the faithful. Popes Pius IX and Leo XIII both advocated its recitation frequently. The latter ordered that it be publicly recited during the month of October in the presence of the Blessed Sacrament exposed.

The Confraternity of the Rosary, or Living Rosary as it is called, promotes this devotion by having each member of a group of fifteen persons pledge himself to say one decade of the rosary every day. A feast has been instituted in honor of the Most Holy Rosary.¹ It is kept on the first Sunday of October, in the month dedicated to this devotion.

History. Although since earliest times beads or pebbles were used as an aid to the memory in reciting prayers which were to be repeated a certain number of times, the rosary in its present form may be traced to St. Dominic. According to a tradition to which many official papal documents give credence, St. Dominic inaugurated this devotion. It is said that the Blessed Virgin gave the rosary to St. Dominic as a means of checking the devastating influence of the Albigenses, when he was preaching to them in France in the thirteenth century.

Its Composition. The rosary consists of fifteen decades, each composed of one Our Father, ten Hail Marys, and one Glory be to the Father. The usual rosary is a chaplet of five decades, pendent from a crucifix and five beads, which in turn are connected with the five decades by a medallion of the Blessed Virgin. The beads may be of any substance that is not too easily broken.

Custom has divided the rosary into three parts, each of which consists of five decades. There are five Joyful, five Sorrowful, and five Glorious Mysteries in the lives of Jesus and Mary. The joyful mysteries are assigned to be meditated upon on Mondays and Thursdays throughout the year, the Sundays of Advent, and the Sundays from the feast of the Epiphany until Lent. The sorrowful mysteries are prescribed for Tuesdays and Fridays, and for the Sundays in Lent. The glorious mysteries are designated for Wednesdays and Saturdays, and for the Sundays from Easter to Advent.

These fifteen mysteries of the rosary cover all the mysteries enacted in the lives of Jesus and Mary, from the moment of the incarnation until the coronation of Mary as Queen of heaven. In the joyful mysteries, the faithful contemplate the annunciation of the Angel Gabriel to the Blessed Virgin Mary, her visitation to her cousin Elizabeth, the nativity of our divine Saviour, the presentation of Jesus in the temple, and the finding of the Child Jesus in the temple after His loss of three days. The sorrowful

¹ Vide Part I, Chap. III, Division of the Church Year, p. 39.

mysteries set forth the events which culminated in the crucifixion of Christ — His agony in the garden, the bitter scourging at the pillar, the crowning with thorns, the carrying of the heavy cross, and the final act of Sacrifice upon Calvary's heights — the crucifixion. In the glorious mysteries are considered the resurrection of Christ, His ascension into heaven, the descent of the Holy Ghost upon the Apostles, the assumption of our Blessed Mother into heaven, and the coronation of Mary as Queen of heaven and earth.

Manner of Saying. It is customary to commence the rosary by reciting the Apostles' Creed on the crucifix, then saying one Our Father and three Hail Marys, followed by one Glory be to the Father, before proceeding to the five decades with their respective mysteries. Before beginning each decade, the mystery to be meditated upon in that decade is named. Then one Our Father, ten Hail Marys, and one Glory be to the Father are said. At the completion of the five decades, the Hail Holy Queen is generally said on the medallion of our Blessed Mother.

It is most appropriate that the prayer which is said repeatedly during the recitation of the rosary is Mary's own prayer — the Hail Mary — in which she is saluted in the words of the Angel Gabriel, and in which her protection during life as well as at the hour of death is invoked.

The rosary may be said at any and at all times. It may be recited while kneeling, walking, sitting, riding, and even before rising or after retiring at night, although it is recommended that when possible it be said while kneeling. It may be said as a part of morning or evening prayers. The rosary is especially popular as a form of daily prayer. The ideal Catholic family makes a practice of saying it in common every night.

Indulgences. It is highly recommended that the rosary be said on beads which have been blessed and indulgenced. The indulgences attached to the saying of the rosary are attached to the beads themselves, and may be gained by anyone properly using the beads so blessed.

There are numerous indulgences which may be attached. The four blessings most commonly imparted are the Dominican, the Brigittine, the Crosier, and the Apostolic. The Dominican indulgence is 5500 days each time the rosary is said; the Brigittine is likewise 5500 days for each recitation of the rosary; the Crosier is 27,500 days; and the Apostolic indulgence consists in an indulgence of one hundred days each time the rosary is recited on beads that are blessed, provided it be said at least once a week. A plenary indulgence may be gained by those who say the beads once a week or oftener, with the usual conditions of Confession, Communion, and prayers for the intentions of the Holy Father. A plenary indulgence may also be gained by those who say the rosary on any of the principal feast days of our Lord, of His Blessed Mother, or of the Apostles; or on Trinity Sunday, Pentecost, or All Saints' Day. Those who recite the rosary in the presence

of the Blessed Sacrament may also gain a plenary indulgence. A partial indulgence of five years may be gained each time a person recites the rosary individually. If recited with others, either in public or in private, an indulgence of ten years once a day may be gained. Those who recite the rosary during the month of October, either publicly or privately, may gain an indulgence of seven years once a day.

Other Rosaries. There are several rosaries besides the fifteen decade Rosary of our Blessed Mother. Among these are the Rosary of St. Brigid, consisting of seven Our Fathers and sixty-three Hail Marys, in honor of the joys and sorrows of the Blessed Virgin and the sixty-three years of her life; that of the Seven Dolors, a Servite devotion; the Rosary of the Immaculate Conception; the Rosary of the Crown of Our Saviour—thirty-three Our Fathers and five Hail Marys; the Rosary of the Five Wounds, of the Passionists; the Franciscan Crown, consisting of the seven joys of Mary; and various other chaplets to St. Anne, the Sacred Heart, the Infant of Prague, and to other saints.

VENERATION OF RELICS²

According to the catechism, there are three kinds or classes of relics: (1) the body or part of the body of a saint; (2) articles, such as clothing or books used by the saint; (3) articles that have touched a relic of the body or some other relic.

It is most fitting that Catholics venerate and honor these relics, since they derive from those who have been declared to be with God in heaven, and who were His special friends while on earth. Catholics do not honor and venerate relics because of any magical virtue which they possess, but because they are memorials of those who are especially dear to God. Veneration of the relics of the saints inspires imitation of these saints in their loyalty and love of God.

The Church takes every precaution that all superstition in regard to the veneration of relics be removed. The Council of Trent emphasized this point insistently. To guard against fraud, only genuine relics may be exhibited for veneration. The authenticity must be proved by a document issued either by a cardinal or by the local bishop. Important relics, such as the body of a saint, may not be removed or transferred from one church to another without special permission of the Holy See. It is forbidden to sell relics, since this would be the grievous sin of simony.

When relics are to be exposed for public veneration in a church they must be enclosed in a case and sealed. Usually this case is placed in an elaborate reliquary, similar to the monstrance used at Benediction.

The relics of the true cross and relics of the thorns, nails, etc., used in

² *Vide* Part II, Chap. VII, Sacramentals, p. 84.

the passion of Christ are entitled to a very special veneration. They have certain special privileges with regard to their use and the manner of keeping them.

THE ANGELUS

The *Angelus* is a brief prayer which gives the history of the incarnation. It is said in honor of the incarnation of our Lord and to venerate His Blessed Mother. It consists of the following versicles, responses, and prayers:

The Angel of the Lord declared unto Mary
And she conceived of the Holy Ghost.

Hail Mary, etc.

Behold the handmaid of the Lord.
Be it done unto me according to Thy word.

Hail Mary, etc.

And the Word was made flesh
And dwelt amongst us. (Genuflect.)

Hail Mary, etc.

Pray for us, O Holy Mother of God:
That we may be made worthy of the promises of Christ.

Let us pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross, be brought to the glory of His Resurrection, through the same Christ our Lord. Amen.

During the Easter season, the *Regina Coeli* is said instead of the *Angelus*. This prayer is always said standing. The same indulgences are attached to its recitation as to the *Angelus*.

Queen of Heaven, rejoice, Alleluia.
For He whom thou wast made worthy to bear, Alleluia.

Hath risen as He said, Alleluia.
Pray for us to our God, Alleluia.

Rejoice and be glad, O Virgin Mary, Alleluia.
For the Lord hath truly risen, Alleluia.

Let us pray

O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, has been pleased to make the world glad, grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

When one forgets the season, or the prayers, five Hail Marys may be substituted for the above.

The *Angelus* is recited at the sound of a bell in the evening in memory of the incarnation; in the morning, in memory of the resurrection; and at noon in memory of the passion of our Lord.

The *Angelus* in the evening probably owes its origin to the great Franciscan, St. Bonaventure, who in 1263 directed preachers to encourage the people to say the Hail Marys and versicles when the Compline bell rang. A special appropriateness for these greetings to our Lady was found in the belief that at this very hour she was saluted by the angel. The morning recital began at Parma, Italy, in 1318 as a prayer for peace. The noon *Angelus*, originally said only on Fridays, was extended to other days by Pope Callistus III, in 1456. Gradually, the *Angelus* as we now have it was fixed by custom about the sixteenth century.

An indulgence of ten years is gained when the *Angelus* is said; and a plenary indulgence may be gained once a month by those who say it habitually and fulfill the usual conditions of Confession, Communion, and prayer for the intentions of the Holy Father.

NOVENAS

A novena is nine days of prayer for the purpose of gaining special graces and benefits. A novena may be made either privately or publicly. The first novena was offered by the Apostles, gathered together in the upper room in company with our Blessed Mother and the holy women. They spent the nine days between the ascension of our Lord and Pentecost in persevering prayer, while awaiting the coming of the Holy Ghost.

Popular Novenas. It is natural for the human heart to seek union with God in prayer. In order to assist the faithful to attain this union which their souls crave, and to bring before their minds the important feasts of the Church, many parish churches conduct public novena services from time to time. Numerous devoted clients of Mary appeal to her for aid. Other saints are also honored in a special manner. Thus, several novenas have become popular in certain localities.

1. *Novena for Pentecost.* Since the first novena ever offered was in honor of the Holy Ghost, it is salutary that Catholics annually make the novena in preparation for the great feast of Pentecost. In an encyclical, dated May 9, 1887, Pope Leo XIII decreed that each year in every parish church this novena should precede the feast of Pentecost. The novena begins on the Friday following Ascension, and ends on the Saturday before Pentecost. The usual devotions consist of the hymn *Veni Creator Spiritus*, the sequence *Veni Sancte Spiritus*, and two prayers in honor of the Holy Ghost. Those who are legitimately excused from making the public novena may gain

an indulgence of seven years once, on any day of their novena, and a plenary indulgence under the usual conditions at the close of the novena, if they make the novena privately (S. P. Ap., May 12, 1934).

The indulgences for participating in this novena are a partial indulgence of ten years for each day, under the usual conditions; and a plenary indulgence on any day during the novena, on Pentecost, or on any day within its octave for all who take part in at least five of the exercises. Two plenary indulgences may be gained within the period from the opening day of the novena until the octave day of Pentecost.

2. *Novena for Christmas.* Second in importance should be the novena in preparation for the joyous feast of the nativity of our divine Saviour. This novena is from December 16 to December 24 inclusive. In many churches the *O Antiphons* form the basis for the Christmas novena. These are seven antiphons which are sung at the Magnificat of Vespers, from December 17 to December 23, each of which begins with *O*. They salute the Saviour-to-come by various titles, and each antiphon ends with a petition that reveals ardent longing for His coming. These antiphons follow:

December 17—*O* Wisdom, who comest out of the mouth of the Most High, reaching from end to end, and mightily and sweetly ordering all things; come to teach us the way of prudence.

December 18—*O* Adonai, and Leader of the house of Israel, who didst appear to Moses in the fire of the burning bush, and didst give him the law upon Sinai; come to redeem us by Thy outstretched arms.

December 19—*O* Root of Jesse, who standest for a sign unto all people, before whom the kings shall keep silence, whom the Gentiles shall beseech: come to deliver us, do no longer delay.

December 20—*O* Key of David, and Scepter of the house of Israel, who openest and no man closeth, and closest and no man openeth; come, and lead out from prison the captives that sitteth in darkness and in the shadow of death.

December 21—*O* Day-Star, Brightness of the eternal Light and Sun of Justice: come and give light to them that sit in darkness and in the shadow of death.

December 22—*O* King of the nations and the Desired of them, Cornerstone that of the two maketh one: Come and save man whom thou hast fashioned from the dust of the earth.

December 23—*O* Emmanuel, our King and our Lawgiver, Expected of nations and their Saviour: come to save us, *O* Lord our God.

3. *Miraculous Medal Novena.* The miraculous medal^a devotion owes its origin to apparitions accorded in 1830 to Blessed Catherine Laboure, a Sister of the Daughters of Charity of St. Vincent de Paul. The Blessed Virgin appeared to her three times. In her second vision, the Blessed Virgin ordered that a medal be struck from the model shown. The Blessed Virgin was standing on a globe, and from her hands emitted rays of dazzling

^a Vide Part II, Chap. VII, Sacramentals, p. 84.

light which symbolized the graces bestowed upon those who ask for them through Mary's intercession. Around the figure appeared an oval frame bearing the following inscription in gold letters: "O Mary, conceived without sin, pray for us who have recourse to thee." The vision reversed and revealed to Sister Catherine the letter "M" surmounted by a cross with a crossbar beneath it, and, under all, the Sacred Hearts of Jesus and Mary, the first surrounded by a crown of thorns, and the second transpierced by a sword. Great graces were promised to all who would wear such a medal.

After the first medal was struck in 1832, with ecclesiastical approbation, the devotion spread rapidly. Pope Leo XIII granted a special office and Mass to the priests of the Congregation of the Missions and to the Sisters of Charity, to be said on September 7. So many favors were received through the use of the medal and prayers to our Blessed Mother, that it soon became known as the "miraculous medal." The feast of the Miraculous Medal is on November 27.

Various indulgences may be gained by those who wear the medal, provided it be blessed by a priest having proper faculties. Other indulgences can be gained only by those who have been invested in the medal.

Novenas to Our Lady of the Miraculous Medal are becoming more and more widespread as devotion to Mary under this title increases.

4. *Our Lady of Sorrows.* Devotion to Mary under the title of Mother of Sorrows is promulgated by the Servite Fathers. Many churches hold a novena devotion every Friday of the year. This devotion consists in the recitation of approved prayers, a sermon on the Blessed Virgin, the *Via Matris*, and Benediction of the Most Blessed Sacrament. The *Via Matris*, or Stations of the Cross of Our Sorrowful Mother, represent the Seven Sorrows of the Blessed Virgin Mary. These stations may be canonically erected in any church upon application to the Father General of the Servite Fathers.

5. *Our Lady of Lourdes.* A novena in honor of Our Lady of Lourdes is usually made in preparation for the feast, which is celebrated on February 11 (q.v.). This commemorates the eighteen apparitions of our Blessed Mother to a little peasant girl, Bernadette Soubirous, between February 11 and July 16, 1858, at a grotto in Lourdes, France. During one of these apparitions our Blessed Mother proclaimed "I am the Immaculate Conception." At our Blessed Mother's request, a church was built at the grotto, and the shrine has been the scene of many pilgrimages throughout the years. Many cures have been wrought at the shrine, and those who join in the novena each year in their parish church have great confidence that Mary will not let their prayers remain unheeded.

6. *Our Lady of Perpetual Help.* The nine Fridays is a special form of devotion to Our Mother of Perpetual Help. It consists of attending the public devotions held at some shrine of Our Mother of Perpetual Help on

nine successive Fridays, and in worthily receiving the Sacraments of Penance and Holy Eucharist at least once during that time. Those making the nine Fridays are urged to attend Holy Mass and receive Holy Communion every Friday when possible during the novena.

This devotion is especially dear to the Redemptorist Fathers, for it is in one of their churches in Rome, St. Alphonsus, that the famous image of Our Lady of Perpetual Help is held in veneration. It was placed there in 1868; but the history of the picture, abounding with marvelous incidents, goes back to the fifteenth century. Many clients of Mary honor her under this title.

7. *Our Lady of Victory.* Our Blessed Mother often has been invoked under the title of Our Lady of Victory, and obviously not in vain; for there are several shrines erected in different parts of the world which commemorate various victories over numerous enemies.

The most famous of these shrines are: at Quebec, Canada, erected in 1608 by the French in thanksgiving for being delivered from the English forces; at Paris, France, which is the scene of many pilgrimages; and more recently, that erected in 1926 at Lackawanna, N. Y., by the late Monsignor Baker. Surely our Blessed Mother cannot remain deaf to those who entreat her for victory—whether that victory be over one's own passions and failings, or over a visible enemy. Many parish churches publicly honor Our Lady of Victory by conducting novenas in her honor each month.

8. *Our Lady of LaSalette.* Mary would have all pray to her. For this reason she has appeared at various times and in divers places to peasants, shepherds, nuns, and others, so that all classes may be drawn to ask her intercession.

In 1846, on the 19th of September, our Blessed Mother appeared to two little shepherds on one of the mountains of the French Alps near the village of LaSalette, France. She seemed very sorrowful, and told the children the cause of her sorrow—the disobedience of the people, the profanation of the Lord's day, and the neglect of prayer and penance by the people. A fountain, which until then had flowed at rare intervals only, has been flowing unceasingly on the holy mountain since her visit there. Thousands of pilgrims have visited the sanctuary built over the spot, and countless favors, both spiritual and temporal, have been obtained by the confident invocation of Our Lady of LaSalette and by the use of water from the fountain. A Congregation of Missionaries of LaSalette was established to carry Mary's message throughout the world.

An archconfraternity of Our Lady Reconciler of LaSalette was established by a brief of Pope Pius IX on September 21, 1852. The enrolled members say daily one Our Father and one Hail Mary. Each month, at the various shrines of Our Lady of LaSalette, novena services are conducted from the

11th to the 19th inclusive. These novenas consist of special prayers, sermon, and Benediction of the Most Blessed Sacrament.

9. *Novena to St. Joseph.* All lovers of St. Joseph pray to him for spiritual assistance; but the time which is especially devoted to honoring him is the month of March, and more particularly, the novena in preparation for his feast, which is celebrated on March 19 (q.v.). Common devotions in his honor are the "Memorare to St. Joseph," the popular prayer which is part of the devotions for the month of October; the prayer to St. Joseph, Patron of the Universal Church; and the Litany of St. Joseph. He is particularly invoked for the grace of a happy death, by those seeking work, and by those seeking a desirable marriage partner.

10. *Novena to St. Ann.* Devout clients of St. Ann do not neglect to make a novena in her honor in preparation for her feast day, which occurs on July 26. The shrines of St. Ann, no less than those of her illustrious Daughter, testify to her powerful intercession by the number of crutches, braces, and similar objects which are left as votive offerings by those who have been cured of bodily ailments through the invoking of her help.

11. *Novena to St. Jude.* The novena to St. Jude may be made at any time, but many choose the nine Sundays preceding his feast on October 27 on which to pay special devotion to this great Apostle. Many receive Holy Communion in his honor on each of the nine Sundays, or at least on the first and last Sundays of the novena, and again in gratitude after receiving their request. St. Jude is invoked as the advocate of the impossible, in times of great affliction, or when one seems to be deprived of all visible help. Several churches conduct novena services in honor of St. Jude.

12. *Novena to St. Anthony.* Praying to St. Anthony particularly on every Tuesday is a popular devotion. The thirteen Tuesdays before his feast, which is celebrated on June 13, are days of special prayer for his devotees. The "Miraculous Responsory" is a favorite prayer of his clients, and to it many attribute the graces and favors which they obtain through the intercession of this humble Franciscan who worked many miracles even during his lifetime. St. Anthony is honored as a lover of the Infant Jesus, and is invoked as the finder of lost articles. Novenas to the "Wonder Worker," as he is called, are quite frequent in parishes under the jurisdiction of the Franciscan Fathers.

13. *Novena of Grace to St. Francis Xavier.* The Novena of Grace in honor of St. Francis Xavier is a popular devotion among the Jesuits. It owes its origin to St. Francis Xavier himself, who promised Father Mastrille, S.J., in 1633, that "all who would earnestly ask his intercession with God for nine days in honor of his canonization would infallibly experience the effects of his great power in heaven, and would realize whatever they asked that would contribute to their salvation." This novena

is conducted from the 4th to the 12th of March each year in many churches, particularly those in charge of the Jesuit Fathers.

There are other novenas too numerous to mention, especially under the auspices of various religious orders, such as the Little Flower novena sponsored by the Carmelites.

DEVOTION TO THE POOR SOULS IN PURGATORY

The souls in purgatory form that part of the Communion of Saints known as the "Church Suffering." They are all those who die without having satisfied for the temporal punishment due to their sins, or without having sorrow for all their venial sins. They are helpless and can do nothing to aid themselves. Hence, they depend entirely upon the prayers and good works of the faithful on earth. When they reach the kingdom of heaven, the poor souls in turn will prove to be powerful intercessors for all who pray for them. Indeed, their intercessory powers have been made manifest many, many times.

The month of November is especially dedicated to devotion to the poor souls. Since the most efficacious prayer of all is the Holy Sacrifice of the Mass, the Church permits her priests to say three Masses on All Souls' Day. Most of the other days during this month are also days on which Masses of Requiem may be said.

In many places, after the evening Angelus, it is customary to ring the church bell again to admonish the faithful to pray for the souls in purgatory. This is referred to as the "De Profundis" bell, since this psalm is usually recited whenever prayers for the poor souls are said.

CHAPTER XVIII

SYMBOLS

From the very earliest times, symbols used in the Church have included many ornaments and emblems. The Old Testament abounded in symbolism; this may be seen especially in the mysteries which surrounded the ark.

The word *symbol* in its widest application designates a sign, image, figure, or representation of an idea or of a sentiment. From a liturgical point of view, a symbol is a sign which, under the veil of words or things, represents mysteries above human nature which are important for men to know. Symbols are emblematic of the great truths of Christianity, of our Saviour, of His Blessed Mother, and of the saints, as well as of the Church and of the virtues which the Church advocates. St. Augustine called symbols "the books of the unlearned," because they are so admirably adapted to present the truths of religion to the faithful, many of whom in past centuries were unable to read. Symbols were also used in the earliest days of the Church to express some mystery of the Faith kept secret from the pagans.

Besides the cross, which is the sacred symbol of man's redemption, numerous other symbols have been employed in Christian art.



The Ark — The Church

SYMBOLS OF THE CHURCH

Several symbols are used to designate the Church of Christ. Indeed, the church building itself is full of meaningful symbolism.

A few outstanding symbols of the Church which are found in Christian art are the *ark* and the *rainbow*, the sign of God's covenant with man. The *beehive*, whose wonderful organization is a figure of the organization of the Church, and the constant renewal of whose queen is a symbol of the unbroken succession of popes, is likewise

depicted in Christian art as a symbol of the Church. The ark, since it saved the human race from the deluge, even as the Church offers salvation to the faithful, is also symbolic of the Church. The Catholic Church is frequently represented under the symbol of a *ship*. She sails on the dangerous sea of the world, in the midst of tempests, and is surrounded by monsters of all kinds. Christ is her Pilot, and the cross her rudder.

SYMBOLS OF GOD THE FATHER

A *hand*, the oldest symbol of God the Father, represents God as Creator. The hand, entirely open, usually was shown issuing from the clouds, in the act of bestowing, with rays emanating from each finger. Later, the symbol of the Father in the clouds was a face, then a bust, and finally a figure of an aged Man with a royal crown upon His head, and the globe in His hand to indicate superior dignity. However, since no personal representation of the Father should be made, this symbol was abandoned, and the *triangle*, or some other geometrical figure inscribed with His name and surrounded with rays of light now generally is used to designate God the Father. The radiating circle is in itself an emblem of eternity. Sometimes an *eye*, from which emit rays of light, is used to symbolize the all-seeing Eye of God, the Father.



The Hand of Power — God the Father

SYMBOLS OF GOD THE SON

There are very many symbols of God the Son, some of which are also used to symbolize other persons or things. One of the earliest representations of Christ is the *fish*. This was because the Greek word for fish contains the five Greek letters forming the initials for "Jesus Christ, Son of God, Saviour."

These characters are found in many ancient inscriptions and upon many works of art.

The *dolphin*, *kāng* amongst fishes, also symbolized Christ. Ancients considered the dolphin sacred, and esteemed it a sacrilege to kill it. It inhabited purest waters, was an emblem of strength, swiftness, and valor, and gave loving care to its single offspring.

Christ is sometimes symbolized by the *vine* — "I am the Vine, you are the branches."

The *lamb* typifies the Lamb of God, who was slain on Calvary to open the gates of heaven for mankind. The Lamb of God is sometimes represented as standing, and bearing a cross or banner inscribed with these words, *Ecce Agnus Dei*; or lying as if slain, on a book closed with seven seals, as described in the Apocalypse.



The Lamb — Our Lord Jesus Christ

The *pelican* once was believed to have fed her brood with her own blood in case of need, and represents Christ feeding the multitude with His Blood in the Eucharist.

The *griffin*, a mythical animal with the body and legs of a lion and the beak and wings of an eagle, is similarly used to represent Christ, because in its dual body are illustrated the two natures of Christ, united in His divine personality.

The *phoenix* is occasionally used to symbolize the resurrection of Christ, because legend says it was reborn from its own funeral pyre.

The *lion* typifies our Saviour as the Lion of the tribe of Juda. According

to an Eastern tradition, the cub of the lion is born dead, and is licked by its sire until it comes to life on the third day. Hence, a lion cub is symbolical of the resurrection.

SYMBOLS OF GOD THE HOLY GHOST

In the New Dispensation, the eternal Father attests the divine mission and the intimate triune relation of the Messiah by the symbol of a *dove*. The dove symbolized the Holy Spirit by divine choice at the baptism of Christ, and then recalled the mission of the dove from Noah's ark.

The special protection of the Divine Spirit over the newly established Church is symbolized by *tongues of fire*. Tongues of fire represent light and warmth and symbolize the light of grace and the fervor of divine charity.

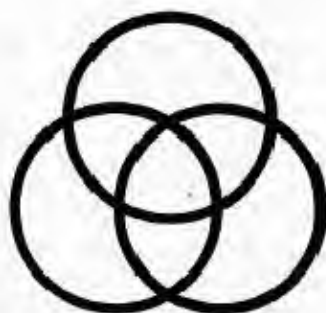
The sevenfold gifts of the Holy Ghost are frequently represented by *seven burning lamps*.

SYMBOLS OF THE HOLY TRINITY

The Trinity was symbolized in art from the earliest ages. Three *triangles*, three *circles*, three *fishes* of equal size, and many other representations were used. Sometimes a *dove*, with the *triangle* painted above it, is used to represent the three divine Persons. The *Eye of God in a triangle* also represents the Trinity—omniscient and omnipresent. The *shamrock* is likewise used as a symbol of the Trinity, as is the *trefoil*. The *triangle enclosed in a circle* represents the eternity of the Blessed Trinity.



The Dove — The Holy Ghost



The Most Holy Trinity

SYMBOLS OF THE ANGELS

According to Dionysius the Areopagite, there are three divisions of angels, and each division is divided into three classes or choirs, making nine in all. Angels are generally represented as winged humans, and the articles pictured with them are called their "attributes" rather than their symbols.

Division. (1) Councilors of God consist of *seraphim*, represented as covered with eyes; *cherubim*, represented with six wings and usually standing on wheels; *thrones*, represented carrying a throne or tower. (2) Governors rule the stars and regulate the universe. These are the *dominations*, shown with a sword, a triple crown, and scepter, or an orb and cross; *virtues*, who carry a battle-ax and pennon, or crown and censer in complete armor; and *powers*, who hold a baton or are in the act of scourging or chaining evil spirits. (3) Messengers of God are the *principalities*, in armor with pennons, or holding a lily; *archangels*, many of whom are known by name because of their various missions; and *angels*, who are variously represented according to the purpose for which they are sent forth.

Three archangels in particular are especially venerated: *Michael* (Who is like unto God?), captain general of the host of heaven, conqueror of the hosts of hell, lord and guardian of souls, patron saint and prince of the Church Militant, is represented with sword and scales. *Gabriel* (God is my strength.), guardian of the Blessed Virgin, bearer of important messages, angel of the annunciation, and preceptor of the Patriarch Joseph, is represented with a lily. *Raphael* (The medicine of God.), the chief of the guardian angels and the conductor of young Tobias, is depicted with the staff and the gourd of the pilgrim.

When represented merely as archangels, and not in their distinctive characters, they are in complete armor, holding their swords with points upward, and sometimes with trumpets.

Angels should always be represented as being young, beautiful, and perfect, so as to seem immortal rather than eternal, since they are created beings.

SYMBOLS OF THE BLESSED VIRGIN

The Blessed Virgin may be, and often is, symbolized under many of her titles in the litany—the lily, the rose, the star, and others. A *burning bush* refers to her perpetual virginity, because as the bush burned and yet was not consumed by the fire, so the Blessed Virgin brought forth a Son without in any way impairing her virginity. The *Root of Jesse* is indicated by a bush with a star above it. The *Cedar on the Hill* is designated by a cedar tree on the peak of a hill. The *Enclosed Garden* is depicted by a locked gate behind which flowers are visible. The *Sealed Fountain* is typified by a well which is chained.

Mary's heart often is depicted with a crown of roses about it, surmounted by a flame and pierced by a sword. Sometimes a lily is sprouting from her heart, and a sword is piercing it, or seven swords are piercing it—three on one side and four on the other—commemorating her seven sorrows. The *fleur de lis* (conventionalized lily) is occasionally used in place of the ordinary Easter lily.

An *apple* in the hand of the Virgin designates her as the second Eve.

The *globe* beneath her feet and entwined by a serpent is the symbol of Mary's triumph over a world fallen through sin. Seven *doves* surrounding the Virgin refer to her as the Mother of Wisdom. The *sun* and the *moon* indicate her as the woman of the Apocalypse.



The Rose—Our Lady

SYMBOLS OF THE EVANGELISTS

The earliest symbol of the Evangelists was a Greek cross, with a scroll or book in each angle—emblems of the writers of the four Gospels.

The *winged man* symbolizes St. Matthew, because his Gospel opens with the genealogy of Joseph, the husband of Mary, and then relates the story of the Incarnation of the Word of God. A *lion* represents St. Mark, because



St. Matthew



St. Mark



St. Luke



St. John

he writes of John the Baptist, who, like a lion, was the voice of one crying in the wilderness. An *ox* signifies St. Luke because he especially sets forth the priestbook of Christ, and the ox is symbolical of sacrifice; also because his Gospel opens with the account of the priest, Zachary, in the temple offering sacrifice. An *eagle* typifies St. John, for his opening chapter carries all who read it in a flight of divine inspiration to heaven itself: "In the beginning was the Word, and the Word was with God and the Word was God." These symbols are used in various ways, but a nimbus (a circle of light surrounding the head) and wings are always added to the figures.

The Gospels are symbolized by the four rivers of paradise—the *Gishon* refers to St. Matthew's Gospel; the *Euphrates*, to St. Mark's; the *Tigris*, to St. Luke's; and the *Phison*, to St. John's.

If a cherub is formed of the head of a man, the body of a lion, the feet of an ox, and the wings of an eagle—the four kings of earth—men, beast, cattle, and bird—it typifies the Gospels which speak of Christ, the King of Kings.

SYMBOLS OF THE APOSTLES

The Apostles usually are pictured with a scroll on which is inscribed that part of the Creed supposedly composed by each, although the opinion that each Apostle contributed a separate part to the Creed is not so common as it was formerly. Later theologians incline to the belief that the Apostles' Creed is a formulary of the teachings of the Apostles. However, since the scroll is still pictured, the part usually associated with each Apostle is given

here: *St. Peter*, Credo in Deum Patrem omnipotentem, creatorem coeli et terrae; *St. Andrew*, Et in Jesum Christum Filium ejus unicum, Dominum nostrum; *St. James Major*, Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine; *St. John*, Passus sub Pontio Pilato, crucifixus, mortuus et sepultus; *St. Philip*, Descendit ad inferos, tertia die resurrexit a mortuis; *St. James Minor*, Ascendit ad coelos, sedit ad dexteram Dei Patris omnipotentis; *St. Thomas*, Inde venturus est judicare vivos et mortuos; *St. Bartholomew*, Credo in Spiritum Sanctum; *St. Matthew*, Sanctam Ecclesiam Catholicam, sanctorum communionem; *St. Simon*, Remissionem peccatorum; *St. Matthias*, Carnis resurrectionem; *St. Thaddeus*, et vitam aeternam.

The following are the attributes of the Apostles, which usually are pictured with them, or sometimes are used to represent them: *St. Peter*, keys, a cock, or a fish; *St. Andrew*, transverse cross which bears his name; *St. James Major*, a pilgrim's staff; *St. John*, a chalice with the serpent or the eagle; *St. Thomas*, generally a builder's rule, or a spear; *St. James Minor*, a club; *St. Philip*, a small cross on a staff or crosier surmounted by a cross; *St. Bartholomew*, a knife; *St. Matthew*, a purse; *St. Simon*, a saw; *St. Thaddeus*, a halberd or lance; *St. Matthias*, a lance. If *St. Paul* is represented with the Apostles, he bears two swords.

The zodiac signifies the Apostles, the *sun* in the center typifying Christ. Twelve *lambs* around the Divine Lamb, or twelve *doves* around the Christogram enclosed in a circle which represents eternity, are also used to designate the Apostles.

SYMBOLS OF THE SACRAMENTS

The Sacraments are not often symbolized in Christian art, although a few representations occasionally are employed when it is desirable to depict the Sacraments symbolically. The seven colors of the rainbow are a symbol of the seven Sacraments; and seven streams of water flowing from a rock likewise indicate the seven Sacraments.

The most commonly accepted symbols for the individual Sacraments are: *Baptism*, a dove or seven rays of the Holy Ghost; stags seeking the fountain of living water; or doves drinking from a fountain. Another representation shows a hand holding a shell with the dove above it. The fish is also used to designate this Sacrament.



The Dove, water, hand — Baptism

Confirmation is represented by the Dove of the Holy Ghost, together with seven flames, which signify the seven gifts of the Holy Ghost.



Wheat and Grapes—
The Holy Eucharist

with the sands almost run out, and the oil stock. However, a dove with the olive branch of peace is a better symbol of the effects of this Sacrament.

Holy Orders is symbolized by the chalice, showing the power of sacrifice; the book, designating the teaching power; and the stole, the pastoral power.

I.H.S



Clasped Hands — Matrimony

There are several symbols for the *Holy Eucharist*. One is a wicker basket of bread on the back of a fish with a glass of wine appearing through the meshes of the basket, representing Christ and His Body and Blood. The pelican likewise symbolizes this Sacrament. A sheaf, or stalk, of wheat interlocked with a bunch of grapes also is emblematic of the Holy Eucharist.

The crossed keys, or a scourge with one or more lashes parted from the stock to symbolize the forgiveness of sins typifies the Sacrament of *Penance*.

The most commonly used symbol for the Sacrament of *Extreme Unction* is a lighted candle, an hourglass

The sacramental effects of the Sacrament of *Matrimony* are indicated by joined hands with a stole laid across them, and the monogram of Jesus placed above them.

SYMBOLS OF THE SAINTS

Most of the items included in pictures or statues of the saints designate the attributes of that particular saint. In this way, they may be said to be symbolic of the life which the

saint led, or the manner in which he met his death.

A *standard* surmounted by the cross belongs especially to such saints as were missionaries and apostles, and who carried the Gospel to heathen nations. It is also an attribute of warrior saints.

A *crown* at the foot of a saint indicates that he or she was of royal birth.

A crown shows that this rank was retained until death. Female saints of royal blood, if they were religious, frequently wear the diadem outside of the veil.

A *book* in the hand generally signifies the Gospels; but accompanied by a pen or inkhorn, it indicates that the saint was an author; the book sometimes is lettered with the proper title of his works. An open book in the hand of a founder of a religious order is symbolic of the rule of his order.

A *crucifix* in the hand signifies a preacher. It is also an emblem of penance and of faith.

A *miter* and a *crozier* belong to abbots and bishops; a *staff* without the miter, to abbesses.

Slaves with broken chains, as well as beggars, children, and lepers at the feet of a saint, signify beneficence.

A *star* over the head or breast of a saint expresses the divine attestation to the sanctity of that saint.

The *dove* is the symbol of direct inspiration of the Holy Ghost.

Wild beasts at the feet of a saint signify that he cleared a wilderness or founded a convent in a solitude.

The *hind* or *stag* is an emblem of solitude and prayer.

A *crown of thorns* on the head or in the hands of a saint is a symbol of suffering for Christ's sake.

A *dragon* at the feet is a symbol of sin conquered; but chained to a rock, it denotes heresy vanquished.

Many saints have their own particular symbols, such as the instruments of their martyrdom. The *arrow* is shown in representations of St. Sebastian; the *gridiron* in those of St. Lawrence; and the *toothed wheel* is usually associated with St. Catherine of Alexandria.

A *flaming heart*, an emblem of divine love, is given to St. Augustine. A *heart inscribed with IHS* is given to Jesuit saints, and also to St. Teresa, St. Bridget of Sweden, and St. Mary Magdalen de Pazzi. A *heart crowned with thorns* is used with St. Francis de Sales.

A *palm* signifies martyrdom; it is given to SS. Placidus, Agnes, Boniface, Thomas à Becket, Angelus, Albert, Peter Martyr, Philomena, and others.

A *scourge* is the symbol of self-inflicted penance, and frequently accompanies representations of St. Aloysius.

A *cardinal's hat* is given to St. Bonaventure and to St. Charles Borromeo.

Roses signify the name of the saint, or are connected with some circumstance of their lives, as with St. Elizabeth of Hungary, and St. Dorothea. St. Thérèse of Lisieux is shown with a rose-entwined crucifix.

The *lily* is an emblem of purity and chastity and is an attribute of SS. Clare, Anthony of Padua, Catherine of Sienna, and Casimir. A *crucifix twined with lilies* is given to St. Nicholas of Tolentino.

SYMBOLS OF THE VIRTUES AND VICES

Virtues are represented under female forms, for like mothers, they soothe and nourish. The four cardinal virtues are shown as follows: Prudence by a *serpent*—"Be prudent as serpents, but simple as doves." Justice by a *pair of scales*—"Let the balance be just, and the weights equal." Temperance by a *hearth*. Temperance is represented by fire, since fire tempers gold, silver, and other metals. It does not destroy the metals, but refines them. "By surfeiting many have perished: but he that is temperate shall prolong life." Fortitude is symbolized by a *sword* and a *shield*, implements used in battle, for man's life is a warfare against the powers of darkness. "These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb."

An *empty horn* is the symbol of poverty. A *sunflower* is the symbol of religious obedience, as it raises its head at dawn and keeps its face turned to God all day. A *swallow* is the symbol of diligence, of prayer, and of careful training of the young. A *smoking thurible* is likewise a symbol of prayer. A *goat* climbing a mountainside in quest of food symbolizes the sinner seeking after heavenly things; resting and chewing the cud, it denotes the practice of meditation. A *snail* typifies humility, frugality, and contentment with one's lot. It is also a symbol of the resurrection, since it bursts through its house in the spring. The *lamp* signifies heavenly wisdom or spiritual light, and is a symbol of piety. *Fire* and *flames* are emblems of zeal and fervor of soul or the sufferings of martyrdom. A *peacock* is symbolic of heavenly glory and of the immortality of the soul.

A *raven* is a symbol of sin, and of the devil. A *woodpecker* likewise symbolizes Satan. A *dog* frequently is used to represent Satan, also. A dog also symbolizes heresy, pagans, and the sinner returning to his wicked life. The *serpent* is another symbol of sin. When placed beneath the feet of the Blessed Virgin it denotes the fulfillment of the prophecy "the seed of the woman shall crush his head." When twined around a cross, the *serpent* is emblematic of the brazen serpent raised up by Moses, and is a prophetic figure of the crucified Saviour. A *bell* symbolizes the exorcism of evil spirits.

GENERAL SYMBOLS

A *halo*, *nimbus*, or *aureole* around the head of a saint symbolizes the light of grace and of sanctity. A halo is a circle of light, a nimbus is a circular glow of light surrounding the head, and the aureole encircles the whole body. The *glory* is a union of the nimbus and the aureole.

The nimbus belongs to all holy persons and saints, as well as to representations of the Divinity. The aureole, strictly speaking, belongs only to persons of the Godhead; but the Virgin Mary may be invested with it when

she holds the Saviour in her arms, in pictures of the assumption, or when she is represented as the Woman of the Apocalypse. The *Glory* belongs especially to God and to the Blessed Virgin. The cruciform or triangular nimbus belongs to persons of the Trinity; the nimbus of saints and lesser beings should be circular.

A *glory of angels* is a representation in which the Trinity, Christ, or the Blessed Virgin is surrounded by circles of angels, representing the different choirs. The interior circles, the seraphim and cherubim, are symbolized by heads with two, four, or six wings, usually of a bright red or blue color. Seraphs, whose name signifies "to love," should be red; cherubs, whose name means "to know," should be blue.

A *candlestick* typifies Christ and His Church—the Light of the world. It is sometimes represented with seven branches, symbolic of the seven gifts of the Holy Ghost, or of the seven Sacraments. The seven-branched candlestick also symbolizes the Old Testament; the three-armed candelabrum, the New.

The sign of the *crossed keys*, with or without the papal tiara, is symbolic of the power of the pope to bind and to loose.

A *skull* is the emblem of penance or of death; a *scourge* likewise symbolizes penance.

The *olive branch* represents peace among men, and peace of conscience.

The *cross* typifies Faith; the *anchor*, Hope; and the *heart*, Charity.

EMBLEMATIC LETTERS AND MONOGRAMS

The letters *alpha* and *omega*, which begin and end the Greek alphabet, denote that God is the beginning and the end of all things.

The initials IHS are the abbreviations of the Greek form of Jesus—capital long *E* in Greek being shaped like our *H*.

I.N.R.I. are the initial letters of the Latin words for "Jesus of Nazareth, King of the Jews."

A.M. means "Hail Mary"—"Ave Maria."

The initials A.M.D.G. stand for the words "Ad Majorem Dei Gloriam" (to God's greater glory). This is the motto of the Society of Jesus.





IC XC Christ



The monogram XPN means "Christ conquers"; IC is the contraction of the words "Jesus Christus," and XC, the contraction of the word "Christ."

The Chrisma monogram of the Greek letters *chi* and *rho*, shaped like our *X* and *P*, but equivalent to *Ch* and *R* in Latin or English, means "Christ."

RECOMMENDED READINGS

- Burke, Rev. J. J., *The Saints of the Canon* (New York: Longfellow Press, 1944), Vespers and Benediction, pp. 103-106.
- Henry, Msgr. Hugh I., *Catholic Customs and Symbols* (New York: Benziger Brothers, 1928).
- Knapp, Sister M. Justina, O.S.B., *Christian Symbols and How to Use Them* (Milwaukee: Bruce Publishing Co., 1938).
- Laux, Rev. John, *A Course in Christian Doctrine* (New York: Benziger Brothers, 1934), The Means of Grace, Part II — Sacramentals, pp. 139-142.
- Mullaly, Rev. Charles J., S.J., *Could You Explain Catholic Practices?* (New York: Apostleship of Prayer, 1927).
- Van Treeck, Carl, and Croft, Aloysius, *Symbols in the Church* (Milwaukee: Bruce Publishing Co., 1936).

PART V

THE BIBLE, CANON LAW, AND CATHOLIC ACTIVITIES

CHAPTER XIX

INTRODUCTORY NOTES

It would be impossible to include in this book an adequate discussion of all topics which affect the everyday lives of Catholics. However, some mention should be made of the Bible, which contains so many truths of faith; Canon Law, with its numerous regulations which govern the actions of the faithful; and various phases of Catholic Action such as fostering vocations, assisting the missions, and other forms of lay participation in the apostolate of the hierarchy.

Usually in the religion syllabus ample provision is made for presenting the stories from the Bible — from both the Old and the New Testament — those stories which present the lives of our Lord and of our Blessed Mother, the various prophecies, and other facts, from the creation and the fall of man to the coming of the Redeemer and the redemption of mankind. But are the children told what the Bible is, and why such respect is due the information contained therein? Especially in the higher grades, the children should be taught that the Bible is the inspired word of God, and should be told how to distinguish a Catholic Bible from a Protestant Bible. These facts can be imparted best by simple discussions from time to time, before presenting the Bible history lesson for the day.

The meaning of Canon Law, particularly of those sections which affect children directly, should be explained in the school. The organization of the Church and her governing body should be as familiar to the faithful as is the organization and the government of the country in which they live. The meaning, purpose, and times of fasting and of abstinence; censorship of books and the purpose and use of the index of forbidden books; the steps leading to the canonization of a saint; all these are topics of importance with which the children should be familiar. The Church and her organization may be introduced logically when treating of this subject in the catechism. Fasting and abstinence may be correlated with the lesson on the

Precepts of the Church. A discussion about censorship of books and the index of forbidden books would be opportune when teaching the First and the Sixth Commandments of God. Information pertaining to the beatification and canonization of saints could be appropriately introduced when teaching the First Commandment.

Finally, since the catechist should encourage pupils to *live* all that they learn in the religion class, they should know *how* to practice the sublime truths of their religion. One effective way of guiding the children in making the gradual transition from theory to practice is by inculcating a thorough knowledge and love of Catholic Action. After presenting the definition, the catechist ought to point out to the children that Catholic Action calls for personal sanctification above everything else. He or she should explain the meaning of a vocation, tell about the various vocations, and assist the children in deciding which state of life to embrace. For this purpose a special day or week may be set apart and observed as "Vocation Day or Week." Posters, compositions, short skits, and suitable readings from missionary magazines or other appropriate material, will create a favorable background for talks on the three states of life. It may also be possible to have representatives of various vocations talk to the children during this time. Above all, the good example of a teacher, and helpful advice and encouragement, is efficacious in fostering vocations to the religious state.

There are numerous other ways of practicing Catholic Action, such as participating in one or more of the parish societies or organizations. Frequently the children will be inspired to become leaders of groups when they know positively the aims and purposes for which certain organizations were established. By setting before them the object and work of the St. Vincent de Paul Society, the Altar Guild, the Volunteer Catechists, and like organizations, the teacher may inspire the children to "go and do in like manner" when they become old enough to carry out these various projects. This work may be started in school by encouraging the children to collect food and clothing for distribution to the poor; by forming sewing circles and teaching the children how to make altar linens; and where possible permitting the older pupils to assist in instructing public school children.

Catholic Action can and should be promoted in the classroom through mission activities, also. The work of the missionaries should be discussed; missionary magazines should be read; and the children should be encouraged to make sacrifices for the success of the missions. These personal sacrifices may be in money, so that missionaries may be enabled to ransom and care for abandoned pagan babies; or they may be sacrifices of time spent in collecting articles for the missions, in sorting or cutting out stamps, or in packing magazines and other items to be sent to the missions. The sacrifices may be made more painful by giving up sweets or the movies, in

Introductory Notes

order to have money to put in the mite box; or by rising an hour earlier to attend Holy Mass, and to receive Holy Communion for the intention of the missionaries. Self-denial is an important character trait to develop in children. If the catechist teaches love of God and of neighbor at the same time, how much more worth while her efforts will be! In most schools children have an opportunity to join the Holy Childhood Association, or some other mission society. This is another desirable way of making known the work of the missionaries, and their need of aid, spiritual and material. Several projects which arouse the children's interest in the missions, and suggest how to raise funds for their support, are listed in the Junior Mission Crusaders' Bulletin.¹

¹ Published by the Catholic Students' Mission Crusade, Crusade Castle, Cincinnati, Ohio.

CHAPTER XX

THE BIBLE

Definition. "Bible" is the name given to the collection of writings which the Church regards as inspired. Pope Leo XIII, in his encyclical *Providentissimus Deus*, issued November 18, 1893, said:

This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican, which said "The Books of the Old and New Testament, whole and entire, with all their parts, . . . are to be received as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contained revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author. . . . For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture."

The Greek word *biblos* means "book," hence the Bible is referred to as "The Book." Our Lord used the name "Scriptures" from the Latin *scribere*—to write. Other names used are the Holy Scriptures, the Holy or Sacred Book, Revelation, the Word of God, the Old Testament, and the New Testament. The first five books of the Bible, written by Moses, are called the "Pentateuch." The Books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy comprise the Pentateuch.

The Church does not teach that the Bible is the only rule of faith, however. Many of her doctrines are based on apostolic Tradition. Sacred Scripture, together with apostolic Tradition, constitute the twofold fount of divine revelation. In the Bible are the foundations of dogmatic, moral, and ascetical theology. Portions of both the Old and the New Testament hold a prominent place in the liturgy of the Church. Many of the official, public prayers of the Church, especially those in the Roman Missal and in the Breviary, are composed largely of biblical passages. A number of the devotional prayers approved by the Church for the piety and sanctification of the faithful likewise contain scriptural passages. Indeed, the Bible consti-

tutes the groundwork upon which is built up the structure of Christian piety and love of God.

Because of the inspired words which it contains, the Bible should be held in great love and reverence by all Catholics. There should be a Catholic Bible in every home. This should be kept in a becoming place, and should be read.

Private Interpretation. Holy Mother Church teaches that the Bible was entrusted to her by her Founder, Jesus Christ; that the Holy Ghost dwells in her, protecting her from error; and that she is the divinely appointed guardian of the Bible, and the only authorized interpreter of it. Many passages in the Bible are obscure, and require notes of explanation. Therefore, it is not permissible for Catholics to read in any language any Bible which does not contain notes explaining such passages, and which does not bear the approval of the Church. In his decree *Officiorum ac Munerum*, Pope Leo XIII states that all vernacular versions of the Bible, even those prepared by Catholic authors, are prohibited if they are not approved by the Apostolic See, supplied with proper annotations, or accompanied by episcopal approbation. Private interpretation of the Bible may easily lead to error. A Catholic Bible may be distinguished from a non-Catholic Bible by the *imprimatur* (usually found on one of the introductory pages) of the bishop or the archbishop of the diocese in which it was printed.

Indulgences for Reading the Bible. While the entire Bible may be read by all the faithful, the New Testament in particular should form part of the spiritual reading of every Catholic. To encourage the reading of Holy Scripture Pope Leo XIII, on December 13, 1898, granted an indulgence of three hundred days each time one reads the Bible for at least a quarter of an hour a day.

Divisions of the Bible. The Bible is divided into two main sections—the Old Testament, which was written prior to the coming of Christ; and the New Testament, His own revelation as recorded by the Apostles and Evangelists at various times after the resurrection of Christ. The word “Testament” means a *covenant*, or understanding, between God and man.

In the Catholic Bible there are forty-six books in the Old Testament, and twenty-seven in the New. Sometimes the Book of Baruch is included with that of Jeremias, making the number of books in the Old Testament forty-five instead of forty-six. The following are in order the Books of the Old Testament, with the number of chapters contained in each:

| | Chapters | | Chapters |
|-----------|----------|-------------|----------|
| Genesis | 50 | Deuteronomy | 34 |
| Exodus | 40 | Josue | 24 |
| Leviticus | 27 | Judges | 21 |
| Numbers | 36 | Ruth | 4 |

| | <i>Chapters</i> | | <i>Chapters</i> |
|----------------------------|-----------------|--------------|-----------------|
| I Kings | 31 | Jeremias | 52 |
| II Kings | 24 | Lamentations | 5 |
| III Kings | 22 | Baruch | 6 |
| IV Kings | 25 | Ezechiel | 48 |
| I Paralipomenon | 29 | Daniel | 14 |
| II Paralipomenon | 36 | Osee | 14 |
| I Esdras | 10 | Joel | 3 |
| II Esdras (alias Nehemias) | 13 | Amos | 9 |
| Tobias | 14 | Abdias | 1 |
| Judith | 16 | Jonas | 4 |
| Esther | 16 | Micheas | 7 |
| Job | 42 | Nahum | 3 |
| Psalms | 150 | Habacuc | 3 |
| Proverbs | 31 | Sophonias | 3 |
| Ecclesiastes | 12 | Aggeus | 2 |
| Canticle of Canticles | 8 | Zacharias | 14 |
| Wisdom | 19 | Malachias | 4 |
| Ecclesiasticus | 51 | I Machabees | 16 |
| Isaias | 66 | II Machabees | 15 |

The twenty-one historical books of the Old Testament, which relate to the history of the early ages of the world, or to that of the Jewish nation, are: The Pentateuch, or Five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Books of Josue, Judges, Ruth, the four Books of Kings, the two Books of Paralipomenon, the two Books of Esdras, the Books of Tobias, Judith, Esther, and the two Books of the Machabees.

The seven doctrinal books, consisting of prayers and holy maxims, are: the Book of Job, the Psalms, Proverbs, the Books of Ecclesiastes, and Ecclesiasticus, the Canticle of Canticles, and the Book of Wisdom.

The eighteen prophetic books are: the Books of Isaias, Jeremias, Lamentations, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias.

The order and number of the books of the New Testament are as follows:

| | <i>Chapters</i> | | <i>Chapters</i> |
|--|-----------------|--|-----------------|
| The Gospel of St. Matthew | 28 | Galatians | 6 |
| The Gospel of St. Mark | 16 | St. Paul's Epistle to the Ephesians | 6 |
| The Gospel of St. Luke | 24 | St. Paul's Epistle to the Philippians | 4 |
| The Gospel of St. John | 21 | St. Paul's Epistle to the Colossians | 4 |
| The Acts of the Apostles | 28 | St. Paul's Epistle to the Thessalonians | 5 |
| St. Paul's Epistle to the Romans | 16 | St. Paul's II Epistle to the Thessalonians | 3 |
| St. Paul's I Epistle to the Corinthians | 16 | St. Paul's I Epistle to the | |
| St. Paul's II Epistle to the Corinthians | 13 | | |

Chapters

Chapters

| | | | |
|-----------------------------------|----|------------------------|----|
| Timothy | 36 | St. Peter's II Epistle | 3 |
| St. Paul's II Epistle to Timothy | 4 | St. John's I Epistle | 5 |
| St. Paul's Epistle to Titus | 3 | St. John's II Epistle | 1 |
| St. Paul's Epistle to Philemon | 1 | St. John's III Epistle | 1 |
| St. Paul's Epistle to the Hebrews | 13 | St. Jude's Epistle | 1 |
| St. James' Epistle | 3 | Apocalypse of St. John | 22 |
| St. Peter's I Epistle | 5 | | |

In the New Testament, the four Gospels and the Acts of the Apostles are mainly historical, the Epistles form the doctrinal portion, and the Apocalypse is prophetic.

When Written and by Whom. It is of faith that the Bible is the inspired word of God, although it was written by many men of different ages. The New Testament was not written until after the death of Christ, and it was not until the end of the fourth century that it was accepted as it is today. Many of the Apostles never wrote a line.

The four Evangelists are SS. Matthew, Mark, Luke, and John. St. Matthew, one of the Apostles, was a taxgatherer named Levi before he became a disciple of our Lord. St. Mark was a disciple of St. Peter. He received most of his information from the discourses of St. Peter. St. Luke, a companion of St. Paul, was a convert and a physician. He not only wrote the Gospel containing the beautiful account of the birth of Jesus, but is also the author of the Acts of the Apostles, which take in the period from the ascension of our Lord to the end of the first Roman captivity of St. Paul. St. John, the Beloved Disciple, and the last of the Apostles to die, wrote his Gospel toward the end of the first century, and the Apocalypse while in exile on the Island of Patmos.

Various Editions. All of the various authorized editions of the Bible are based upon the Latin translation from the Hebrew, Greek, and Chaldean originals, made by St. Jerome, A.D. 383 at the command of Pope St. Damasus. This edition, approved by the Council of Trent, is called the "Vulgate" or "Common" version.

1. *The Douay Version.* The translation of the Holy Scriptures used among English-speaking Catholics is commonly called the *Douay* version, since part of it was published there. The College at Douay, France, was founded by exiled English priests in 1568. However, political troubles caused the removal of its members to Rheims, and the New Testament was published at Rheims in 1582. Later these priests returned to Douay, and the Old Testament was published there in 1609-1610.

2. *Challoner Edition of the Douay Bible.* In 1749, Dr. Challoner, an

English bishop, made an approved English revision of the Douay version of the Bible, which is known as the Challoner-Rheims Edition.

3. *Confraternity of Christian Doctrine Revision of the New Testament.* A commission of Catholic scholars under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine undertook in 1936 to revise the Challoner-Rheims version of the New Testament, with the approval of the Holy See. Their endeavor was to bring the English up to date, to take out obsolete words, and to anglicize Latin idioms. This revised edition was published by the Confraternity of Christian Doctrine in 1941.

Protestant Versions. The King James Version is the best known Protestant version of the Bible. It is not authorized for reading by Catholics. But, since so frequently well-meaning Protestants seek to justify scriptural texts quoted by Catholics, it is well for Catholics to know the principal differences between the Catholic and the Protestant versions.

The Protestant versions usually exclude seven books of the Old Testament which are not contained in the Hebrew Bible, namely: the Books of Judith, Tobias, Baruch, Wisdom, Ecclesiasticus; the two books of Machabees; and parts of the Books of Esther and of Daniel. Formerly they were printed in the King James Version under the heading "Apocrypha," but they are now omitted in the Bibles printed in this country. There is also some difference in the names of the books. The first two Books of Kings are called by Protestants the first and second Books of Samuel, whereas, the third and fourth Books of Kings in the Catholic Bible are their first and second Books of Kings. The two Books of Paralipomenon are called the two Books of Canticles by the Protestants. The Book of Esdras, whose main title in the Catholic Bible is the book of Nehemias, is called the Book of Nehemiah by Protestants, since they use Jewish proper names instead of the Greek or the Latin form used in the Catholic Bible. The Psalms are numbered differently in the Protestant Bible, and there is also some difference in the order of the verses of the Psalms. The Apocalypse, in the New Testament, is called "The Revelation" in the Protestant Bible.

Various Kinds of Bibles. Frequently mention is made of the "Chained" Bible, the "Bible of the Poor," or the "Polyglot" Bible. As the uninitiated may wonder about the significance of these terms, a brief explanation is included here.

1. *Chained Bible.* Contrary to popular belief of many non-Catholics, this does not mean that the Bible was chained to prevent its being read. Indeed, the reverse was the case. Before the invention of the printing press, Bibles, like all other books, were hand-lettered by the monks in the various monasteries. This was a tedious process; and, because of the sacredness of the text, Bibles were frequently highly illuminated and lettered on parchment, which made them exceedingly valuable. Therefore, there were not many

copies for general distribution. In order that a greater number of people might have access to those available, each church kept one copy for the use of all who wished to read it. To prevent the theft of this precious document, it was necessary to chain the Bible to a reading desk, much as at present telephone directories are chained to stands in public places.

2. *Bible of the Poor* (*Biblia Pauperum*). This was a medieval book of from forty to fifty pages, containing pictures of the drama of man's redemption by Christ (the annunciation, birth of Christ, etc.). Around the pictures were grouped the Old Testament types and figures (Eve and the serpent, Gideon's Fleece, etc.) with apposite scriptural texts. It is supposed to have been the first book issued after the invention of printing, from the presses of the Netherlands and Germany in the fifteenth century. It supplanted the former hand-lettered and drawn "Picture Bible," which was similar in structure, but much more expensive. The word "poor" may mean either that these books were now within the reach of those who could not afford to buy the manuscript Bibles; or that these Bibles might benefit those whose lack of education necessitated instruction through pictures, rather than by means of the written word.

3. *Polyglot Bible*. The Polyglot Bible is one arranged in parallel columns and written in Hebrew, Greek, Latin, and other languages. The oldest of these Bibles is the Complutensian Polyglot (1514-1517) of Cardinal Ximenes. This work exhibits printed texts of the Old Testament, in Hebrew, Greek, and Latin; and of the New Testament, in Greek and Latin.

Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the temporal dominions of the Holy Roman Church, and Sovereign of Vatican City. The pope is the successor of St. Peter in the bishopric of Rome. Christ instituted the primacy of Peter when He said: "Upon this Rock I will build My Church." The pope speaks of himself as *Servus servorum Dei*—Servant of the servants of God. Pope Pius XII, gloriously reigning, the former Eugene Cardinal Pacelli, is the two hundred and sixty-second pope.

1. *Election of a Pope.* In the first centuries the clergy and people chose their own bishop, in Rome, as elsewhere; but this election was confirmed by neighboring bishops. The present system of papal election dates back to Pope Nicholas II, who issued a decree in 1059 which restricted the electoral power to cardinals. At first, only cardinal bishops were authorized to select a new pope, but after a time all cardinals were allowed to have a share in the election. Any male Catholic who has come to the age of reason—even a layman—may become a pope. Should a layman be chosen, however, he would have to be ordained priest and consecrated a bishop before he could ordain or consecrate others and carry on the full duties of the papacy. However, for more than five hundred years, the choice has fallen upon a consecrated cardinal.

Since the twelfth century the election of a pope has taken place at a *conclave*—an assembly of cardinals under lock and key. When a pope's death has been legally attested, the cardinals throughout the world are summoned to the conclave to elect his successor. Until the election takes place, they remain in seclusion within a part of the Vatican Palace especially prepared for them.

In the meantime, the Church is governed by the cardinal camerlengo, who also governs the conclave, together with a representative from each of the three cardinalatial orders—cardinal bishop, cardinal priest, and cardinal deacon. On the fifteenth day after the death of the pope, if all the cardinals are present, or otherwise on the eighteenth day, the cardinals celebrate Holy Mass. They then repair to the Sistine Chapel where the voting for qualified candidates takes place, on especially printed ballots. The papal throne is removed from the chapel; six lighted candles are placed on the altar; and before each chair, over which is a canopy, a small writing desk is placed. The cardinals enter the chapel accompanied by their attendants, prayers are said by the bishop sacristan, the ballots are distributed, and then all are excluded except the cardinals, one of whom bars the door. In the solemn voting which follows, a paten and a chalice are used to receive the balloting slips.

The usual form of election is the secret ballot. A two-thirds vote plus one

is required for an election. Hence, several ballotings may be necessary. Two ballots are taken each morning and two each evening until a decision is reached. If no selection is made, the ballots are burned with damp straw, which produces a heavy black smoke; otherwise, they are burned without straw, to announce to the waiting populace the election of a new pope. When a candidate is found to have the necessary number of votes, and manifests his willingness to accept the office, he is thereby pope. The pope is elected for the remaining years of his life, although he may resign if he wishes to do so. If he does, a new pope is elected in the same manner.

The custom of choosing a new name upon the pope's election began with Pope Sergius IV, who had the name of Peter, and who through humility and reverence for the first vicar of Christ laid it aside on succeeding to the office. Usually the name taken is that of some preceding pope whose works and sanctity commend themselves to the new pontiff, and whose policies, perhaps, he intends to imitate.

The election being concluded, the chapel doors are reopened. The masters of ceremonies lower the canopies over the seats of all the cardinals except the pope-elect. He is conducted to an adjacent room, where he is clothed in the papal garments. The cardinals then advance and pay their first homage. The cardinal camerlengo (either the old one confirmed by the new pope, or a new one appointed by him) puts on the pontiff's finger the Fisherman's Ring. This is followed by the proclamation to the people, made by the senior cardinal deacon: "I bring you tidings of great joy. We have a pope, my most eminent and most reverend Lord, the Lord Cardinal —, who has taken the name of —." The new pope then gives his blessing *Urbi et Orbi*—To the City and to the World.

2. *Coronation of a Pope.* Within a few days after his election the new pope is crowned with solemn ceremonies, after a Mass of coronation, in which petitions are offered for the spiritual and temporal welfare of the new pontiff, and for the prosperity of the Church under his rule. For the occasion, in accordance with custom, the immense bronze statue of St. Peter is dressed like the pope, in tiara, cope, and ring.

At the sound of silver trumpets, the sovereign pontiff appears, preceded by his escort of soldiers, priests, bishops, and cardinals. He makes his solemn entrance on the *sedes gestatoria*—the pope's portable chair, carried shoulder-high by attendants dressed in red. This chair is surmounted by a canopy and flanked on either side by the famous *flabella*, or ostrich fans, which are placed against the sides of the papal throne during the sacred function over which the pope presides. After the new pope has received the acclaim of the waiting thousands, a prelate approaches him holding in his hand a small bunch of flax. Three times this flax is lighted, and each time as it burns the prelate says, "Holy Father, so passes the glory of the world."

Thus, in the midst of pomp and splendor, the pope is reminded that the things of earth are no more lasting than the flame of a handful of burning flax.

After the *Confiteor* of the Mass, which is sung by the newly elected pope, the cardinal deacon places on the pope's shoulders the *pallium*. The *pallium* is a narrow collar of white woolen cloth about two inches wide, which encircles the shoulders and from which hang two lappets—one in front and one behind. This is adorned with six crosses worked in black silk thread, four fixed on the band and one on each lappet. Three crosses on the band have three loops of black silk thread to hold the golden pins with heads of precious stones called *spinulae*, attached by way of ornament to the *pallium*. The *pallium* symbolizes the government of the pope over the bishops.

The coronation proper takes place after the Mass. When the new pope is crowned with the *tiara*, the following words accompany the act: "Receive this tiara, ornamented with three crowns, and know that thou art the Father of Princes and of Kings, Ruler of the world, and Vicar of Jesus Christ Our Lord, to Whom be honor and glory world without end."

3. *Papal Insignia*. The insignia of the pope are the *falda*, the *subcinctorium*, the *fanon*, the *tiara*, and the *sedes gestatoria*. The *falda* is a wide robe of white silk with a train, which the pope wears on great occasions, and which is put on immediately over the *soutane* (or cassock). The *subcinctorium* is a vestment like a maniple, which is attached as mere ornament to the left side of the cincture. The *fanon* is a shoulder cape with an aperture in the center for the head to pass through. It consists of two pieces of white silk of oval shape, sewn together near the opening and ornamented with narrow strips of red and gold, the under piece of silk falling over the shoulders on to the alb, and the upper piece falling on to the chasuble. The *tiara*, worn by the pope as he proceeds to and from solemn functions of exceptional pomp, is a tall headdress of gold cloth, richly decked with pearls and precious stones, pointed at the top, surmounted by three crowns, and ornamented with a small cross. The triple crown expresses the triple power of the pope, viz., the three spiritual powers of teaching, ruling, and sanctifying, or his triple office as prophet, priest, and pastor. Some claim that it symbolizes the Church militant, suffering, and triumphant.

In private audience the pope wears a white *soutane* of wool or silk, a white silk sash, skullcap (called a *zucchetto*), a pectoral cross, and red velvet shoes with gold-embroidered crosses on the toes.

In choir the pope ordinarily dresses in white stockings, red shoes, white *soutane*, and skullcap, broad cincture with golden tassels, lace rochet (similar to the surplice and regarded as a sign of jurisdiction), red *mozzetta* (or

cape) trimmed with white ermine, and a stole. During Easter week he wears a white mozzetta.

The ring which the pope uses has for its seal a representation of St. Peter casting his net into the sea. Each pope has a distinct seal with a special device, called the *ruota*, with which he marks decretal letters. Besides this ring, the pope uses a pontifical ring at ceremonies, and an ordinary ring at other times, just as the bishop does.

Although he is a bishop, the pope does not use the crosier, because it is a symbol of limited jurisdiction.

Cardinals. Next to the pope in the Church's hierarchy come the cardinals. This word comes from the Latin *cardo*, a hinge. Although the cardinals are counselors of the pontiff in many important matters pertaining to the government of the universal Church, the office of cardinal is a dignity only. However, cardinals take precedence over all other dignitaries in the Church, and are next to the pope. Cardinals form part of most papal congregations, help decide many questions of discipline, and elect a new pope when necessary. They are considered equal in rank to a prince of a reigning house, and are often spoken of as "Princes of the Church." They are addressed as "Your Eminence." Since 1586 cardinals are appointed solely by the pope.

The number of cardinals should not exceed seventy. They are taken from many nations. This body is known as the "Sacred College" or "College of Cardinals." They are of three grades — six cardinal bishops, who are bishops of certain suburban sees around Rome; cardinal priests (who are nearly always bishops also) may number fifty; and cardinal deacons (who may be priests) number fourteen.

Insignia of Cardinals. The garb of a cardinal is scarlet in color. The various articles of dress correspond with those of a bishop (which will be described later) except for the color. The cardinal's soutane, biretta, zucchetto, and mozzetta are red, except during Lent, when they are violet. The *red hat* is the distinctive insignia of a cardinal. This is a broad-brimmed, low-crowned hat which is not worn, but is carried behind the cardinal at certain ceremonies, is represented in his coat of arms, and after his death is suspended from the ceiling in the vault of the church where he is buried. The cardinal's ring contains a sapphire.

Archbishops. Next in order of rank come the archbishops. Of these there are several grades. The archbishops of Jerusalem, Constantinople, Antioch, and Alexandria have the rank of *greater patriarchs*. The archbishops of Venice and Lisbon have the honorary title of *patriarch*. Archbishops who formerly exercised authority over the dioceses of a whole country or over several provinces are called *primates*. This title is also an honorary one given occasionally to other archbishops. A *metropolitan* is an archbishop

who has certain rights and jurisdiction over a province—a number of dioceses—and over the bishops who rule them. A *titular archbishop* is one who rules a single diocese only, or who has merely the title of some extinct archdiocese. All are bishops, however. An archbishop is spoken of as "Most Reverend," and is addressed as "Your Excellency" in the United States. Elsewhere he is addressed as "Your Grace." Archbishops are appointed by the pope, at a *consistory*.

The archbishop, or metropolitan, is the ordinary (or ruler) of an archdiocese and is the head of an ecclesiastical province. In his own diocese he has all of the rights and duties of any residential bishop.

An archbishop must petition for the *pallium* (which is the distinguishing vestment of his office) within three months after his consecration (if he had not been consecrated before becoming archbishop), or from the publication of his name in the Papal Consistory. Until the archbishop procures the pallium he cannot licitly perform acts of metropolitan jurisdiction or of the power of order in which its use is required by liturgical law. The pallium is worn by the archbishop over the chasuble in Solemn Pontifical Masses on certain days, but only within his province. It is buried with the archbishop. If he is transferred from one metropolitan see to another, he must apply for a new pallium, and the two will be buried with him.

Insignia of Archbishops. The heraldic arms of an archbishop are surmounted by a double or four-armed cross. The archiepiscopal cross is the same as an ordinary processional cross. It is borne before the archbishop, with the figure turned toward him, whenever he proceeds to and from an ecclesiastical function. This serves to remind the archbishop that his glory is in the cross, and that his life, like that of his divine Master, is to be one of mortification and self-denial.

Archbishops wear the same vestments and colors as do bishops; these will be described in detail in the section on the insignia of bishops.

Bishops. Bishops are the successors of the Apostles; their office, therefore, is of divine origin. Bishops are divided into two classes—diocesan and titular. The first rule a certain allotted territory called a diocese; the second bear the title of a diocese which, in many cases, is an ancient see in a region which is not now Catholic. They have no jurisdiction over their titular diocese. Titular bishops are usually commissioned by the Holy See as auxiliary bishops or coadjutor bishops, to assist the bishop of a diocese. A coadjutor bishop usually succeeds the bishop whom he is appointed to aid. The bishop of a diocese is called the suffragan bishop. He takes precedence in his diocese over every archbishop or bishop except cardinals, legates of the Roman pontiff, and his own metropolitan.

1. *Appointment of a Bishop.* Every second year at the beginning of Lent,

the bishop of each diocese secretly communicates with each of the consultors, permanent rectors, and other priests if he wishes, and obtains from each the name of the priest who is, in his opinion, worthy of the episcopal dignity. He sends these names to his metropolitan, together with the age, origin, position, and other qualifications. The metropolitan makes inquiries and may add names of his own candidates. These he arranges in alphabetical order and sends to each bishop. After Easter, the bishops meet, and each name is discussed and voted on. In case of a tie, a further ballot is made. The accepted names are put in alphabetical order, together with the necessary information regarding each. One copy is then sent to the apostolic delegate, and the other is retained in the archives. The apostolic delegate forwards the copy to the Sacred Congregation. When a vacancy occurs in any diocese, the Holy See has a list of candidates from which to appoint a new bishop. However, the Holy See may reject any or all of the names. Bishops are appointed by the Holy Father at a consistory. The bishop-elect must receive consecration within three months after receiving apostolic letters and proceed to his diocese within four months. He receives the title "Most Reverend," and is addressed as "Your Excellency" or simply "Bishop."

2. *Ad Limina Visit.* Every five years a bishop must report to the Holy See on the state of his diocese. Every ten years (for bishops of the United States), a visit must be made to the Holy See, either in person or through the auxiliary or coadjutor bishop, or a priest especially appointed for the task. This is called the *ad limina* visit, the term meaning "to the thresholds." These words refer to the pilgrimage to the tombs of SS. Peter and Paul, which is required of the bishop at the time he visits Rome for the purpose of submitting his report to the Holy Father.

A bishop must make the canonical visitation of every parish in his diocese within a five-year period.

3. *Insignia of a Bishop.* The *miter* is the distinguishing mark of episcopal office. This is a tall, double-pointed cap, with two lappets fringed at the extremities and hanging down at the back. The two points symbolize the love of God and of neighbor, and the lappets symbolize the Old and the New Testaments. A bishop also wears a *ring* of gold with a precious stone surrounded by brilliants. The ring, which is worn on the fourth finger of the right hand, is a symbol of faith or fidelity. An indulgence of fifty days may be gained by all, who with a contrite heart, kiss the episcopal ring. The indulgence for kissing a cardinal's ring is one hundred days, and for kissing that of the pope, three hundred days. A *pectoral cross* of precious metal, containing relics of the martyrs and attached to a chain, is worn around the bishop's neck. He carries a *pastoral staff* or *crozier*. This typifies his duties as the shepherd of the flock. The crozier is a staff usually made of tubular metal plated with silver or gold, or of pure gold or silver, or

sometimes of highly wrought wood. It is pointed at the bottom, straight in the middle, and curved at the top. The point symbolizes a goad with which the bishop should prod the lazy and sustain the weak; the shaft, the support he should render the wavering; and the curved top, the shepherd's crook, by means of which he should lead back the erring. The bishop holds the crosier in his left hand, with the crooked part turned toward the people to gather in those who are straying.

Other insignia of a bishop include gloves, buskins, sandals, tunics, gremial veil, rochet, mozzetta, mantelletta, cappa magna, zimarra, zucchetto, biretta, and morse.

At the bishop's consecration, *gloves* are blessed for him and placed on his hands. They are made of knitted silk and ornamented on the backs with crosses. They are worn only at Pontifical Masses and then only to the washing of the hands. They vary in color according to the Mass being celebrated, but are not used in Requiem Masses. *Buskins* are ceremonial stockings reaching to the knees. They are made of silk fabric, interwoven with gold threads, often heavily embroidered, and are worn over the ordinary violet stockings proper to a prelate. The *sandals* are really low-heeled shoes, the uppers of which are made of silk fabric, ornamented with embroidery. The buskins and sandals correspond in color with the vestments of the day. *Tunics* are the dalmatic and tunic which the bishop wears under the chasuble at Pontifical High Mass and other functions, to testify to the fullness of the priesthood with which he is endowed. When seated during a Mass, or conferring sacred orders, a *gremial* is placed over the bishop's knees. This is a silken (or white linen) veil or apron of the color of the day. It is often adorned with gold lace and other ornaments. The *rochet* is a white linen vestment similar to the surplice, but differs from the surplice in having longer and narrower sleeves, and in being, as a general rule, ornamented with lace. The rochet is regarded as a sign of jurisdiction. In his own diocese it is worn by a bishop under a small cape called the *mozzetta*; and outside his diocese it is worn under a large cape which entirely covers it, and which is called the *mantelletta*. Other prelates wear it under the mantelletta, while canons wear it under a surplice or other choral vestment. The *mozzetta* is a short cape, with a small hood; it is put on over the head, and closed in front by means of small buttons. It is made of silk or woollen fabric, and must be short enough to allow the rochet to be almost fully visible. It is violet or black with red facings for bishops. The *mantelletta* is a long cape which covers the rochet, and is provided with openings at the sides. The *cappa magna* is a long cope with hood, which may be worn by bishops at solemn functions. It covers the whole person, reaching down to the feet in front, and ending behind in a long train. The hood is lined with white ermine or gray fur in winter, and with

red silk in summer. The bishop's *cappa magna* is violet, unless he is a member of a religious order, in which case it is the color of the habit. The *zimarra* is the bishop's cassock with short cape and oversleeves reaching to the elbow, and sash of violet silk. It is black, with red piping and buttons for ordinary wear; on penitential days it is black with purple silk trimmings; at church functions on other days the bishop wears a purple cassock with crimson trimmings, called a choir cassock. The purple skullcap which the bishop wears is called the *zucchetto*. It is sometimes called the *calotte, subbiretum* (because it is worn under the biretta), or the *submitrale* (because worn under the miter). It is worn by the bishop at Masses, except from the Preface to the Communion of the Mass. The bishop's *biretta* is purple. It is a square cap with three ridges or peaks on its upper surface, generally surmounted by a tuft. The *morse* is an ornamental clasp of gold, bearing a sacred device which is attached to the front of the cope at the point where it is fastened.

Papal Legates. The Roman pontiff has the right, independently of any civil power, to send legates to any part of the world, either with or without ecclesiastical jurisdiction. A legate may be sent as a representative of the pope to a government, or to the bishops and faithful of a country. He may be a cardinal, or a prelate of lower rank.

1. *Legates a latere* are cardinals appointed by the pope to represent him at specific functions, usually of national importance. They have jurisdiction in many things which otherwise would be referred to the pope, and act as resident ambassadors of the Holy See in capitals where the papal government is recognized.

2. *Nuncios* are representatives of the pope, sent to certain European states, and whose duties are much like those of the *legates a latere*. They maintain, according to the accepted rules of the Holy See, the relations between the Holy See and the civil government of the country where they act as permanent legates. In Catholic countries the nuncio is dean of the diplomatic corps. They usually are titular archbishops; occasionally they are bishops or archbishops with a residential see.

3. *Internuncios* are legates of lower rank than the nuncios, whose duty it is to foster relations between the Holy See and the state. *Internuncios* are sent to governments of lesser importance.

4. Nondiplomatic legates sent to foreign countries to watch over the conditions of the Church are *apostolic delegates*. They have special faculties and instructions from the Holy See, and there is no appeal to the Roman See from their decisions. In their territories they have a right to precedence over all ecclesiastical dignitaries except cardinals. The delegation to the United States was established by Pope Leo XIII, February 24, 1893. The present delegate (1947), His Excellency, Most Reverend Amleto Giovanni

Cicognani, Titular Archbishop of Laodicea, the sixth apostolic delegate to the United States, was appointed by Pope Pius XI on March 17, 1933.

5. Countries having no diocese are governed by a *vicar apostolic* or *prefect apostolic*. The vicar apostolic is a titular bishop (or occasionally a priest) appointed by the Holy See to exercise episcopal jurisdiction in such countries. In their own provinces these dignitaries have the same powers that a bishop ordinarily has in his diocese, with the exception that theirs is a delegated power, whereas, the bishop's is ordinary. They have not, therefore, all the privileges of a bishop. In general, they govern their missionary districts like bishops, although there are several exceptions. If they are consecrated, they can, of course, confer sacred orders. Even if they lack episcopal character, they can consecrate chalices, patens, and portable altars, but they are not empowered to bless oil. Vicars apostolic are empowered to confer Confirmation during their term of office and within their territories; also, they may confer first tonsure and minor orders according to the norm of Canon 957. Vicars usually are bishops. Prefects apostolic are not. Both may appoint a vicar-delegate like the vicar-general of a diocese. They must make *ad limina* visits to Rome, must make a canonical visit to their districts, must select at least three of the older and more experienced missionaries as councilors, and must consult them at least by letter on graver matters. They should seek to develop native vocations. Those who lack episcopal consecration have the rights and privileges of *protonotaries apostolic de numero* during their term of office only, and in their respective territories.

Minor Prelates—Protonotaries Apostolic—Protonotaries apostolic are members of the chief order of prelates in the Roman curia. They are prelates of lower order than bishops, with the title "Monsignor," of which there are four classes.

1. *Protonotaries Apostolic de numero participantium*, of whom there are only seven, form a college of notaries to the sovereign pontiff. They share in the revenues of the papal chancery, sign the papal bulls, and aid in the work of the consistories. In the process of canonization and examination of candidates they enjoy the use of pontificals, and have many other privileges.

2. *Protonotaries Apostolic Supernumerary* are canons of certain Roman basilicas. They have been made domestic prelates by the pope.

3. *Protonotaries Apostolic ad instar* are appointed by the pope and are entitled to the same external insignia as protonotaries apostolic de numero.

4. *Protonotaries Apostolic Titular or Honorary*, receive the dignity as a special privilege. They are not members of the pontifical household and enjoy their rank as prelates only outside of Rome. Members of the first three classes have the right to use and wear some of the insignia of bishops,

and are titled "Right Reverend"; those of the fourth class wear black only, and are titled "Very Reverend." All are domestic prelates and are addressed as "Monsignor." Apostolic and domestic prelates use a black biretta with a purple pompom.

THE ROMAN CURIA

The Roman Curia consists of twelve sacred congregations, three tribunals, and five offices.

Sacred Congregations. These consist of a certain number of cardinals and other officials who are authorized to transact the business of the Holy See within certain limits. Each of the congregations is presided over by the cardinal prefect; or if the Roman pontiff himself is the prefect of the congregation, a cardinal secretary directs it.

1. *Congregation of the Holy Office.* This was formerly called the Congregation of the Inquisition. The supreme pontiff himself is the prefect of this congregation, which guards the doctrines on faith and morals; considers cases of heresy, apostasy, indulgences, as well as matters pertaining to the doctrine of the Sacraments, mixed religion, and the Pauline Privilege; examines and condemns books; and performs similar duties.

2. *The Consistorial Congregation or Sacred Consistory* is composed of the pope and the college of cardinals who assemble to discuss weighty matters. This congregation prepares the matters to be treated in the consistory, appoints bishops, coadjutor bishops, and auxiliary bishops; erects and divides dioceses (in districts not subject to the Propaganda); and receives and examines the reports of the bishops on the state and condition of their respective dioceses.

3. *The Congregation of the Sacraments.* This congregation deals with all that concerns the discipline of the seven Sacraments, except what is reserved to the Holy Office and the Congregation of Rites.

4. *The Congregation of the Council* has charge of the discipline of the secular clergy and the laity, revises decrees of plenary and provincial councils, and oversees matters concerning canons and parish priests, pious sodalities, and like matters.

5. *Congregation of the Religious* has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; it also gives dispensations to religious from the common law, and has other similar duties.

6. *The Congregation of the Propagation of the Faith.* This is often called the "Propaganda." It has charge of the Catholic missions for the spread of the faith, and whatever is connected with and necessary for the management of the missions. It also has charge of mission territory where no hierarchy is established, or where a hierarchy still is in its incipient stages.

7. *The Congregation of Sacred Rites* has the authority to watch over and regulate the sacred rites and ceremonies of the Latin rite. It grants dispensations in such matters, treats of all business concerning the beatification and canonization of the servants of God or concerning the relics of these same, and regulates rubrics and liturgical matters.

8. *The Ceremonial Congregation* regulates the ceremonies in the pontifical chapel and the papal court, and the sacred functions which the cardinals perform outside the papal chapel.

9. *The Congregation for Extraordinary Ecclesiastical Affairs* has jurisdiction to constitute and to divide dioceses; to appoint bishops in those instances where the civil governments have to be dealt with; and to handle matters referred to it by the Holy Father through the cardinal secretary of state, such as concordats.

10. *The Congregation of Seminary and University Studies* superintends all of those matters which treat of the government, discipline, temporal administration, and studies of seminaries and of those universities depending on the authority of the Church. It gives authority to confer academic degrees and prescribes the requisites for conferring the degrees.

11. *The Congregation of the Oriental Church* has for its prefect the Roman pontiff. To this congregation are reserved all affairs referring to persons, discipline, and rites of the Oriental Churches; and also mixed cases involving parties of both the Latin and the Oriental rites.

12. *Congregation of the Basilica of St. Peter.* The care of the business pertaining to the building and the upkeep of the Basilica of St. Peter is confided to this congregation.

Sacred Tribunals. There are three tribunals of the Roman Curia. These are courts for judging certain cases and crimes and for giving absolution from certain censures.

1. *The Sacred Penitentiary.* This gives absolution from sins and censures reserved to it, grants dispensations from vows, and supervises certain classes of indulgences.

2. *The Sacred Roman Rota* is so called because its twelve officials, called auditors, are seated in a circle and by turns examine the controversies submitted to it. This tribunal handles cases demanding judicial procedure, such as cases relating to marriage and to religious profession.

3. *The Apostolic Signature.* This is the supreme tribunal of the Roman Curia. It handles all cases of appeal, and settles controversies as to the jurisdiction of the inferior tribunals.

Sacred Offices. The five offices of the Roman Curia are as follows:

1. *Apostolic Chancery.* It is the duty of the apostolic chancery to send out apostolic letters and bulls concerning the provision of consistorial offices

and benefices; the establishment of new dioceses, provinces, and chapters; and other affairs of major importance.

2. *Apostolic Datary*. Since this office sends out letters of appointment to candidates for nonconsistorial benefices, it must have knowledge of the suitability of such candidates. It also sends dispensations from conditions required for these benefices, and exacts the tax imposed by the Holy Father in conferring them.

3. *Apostolic Camera*. This office has the care and administration of the temporal goods of the Holy See, especially at such times as the Holy See is vacant.

4. *Secretariate of State*. This office consists of three divisions, under the presidency of the cardinal secretary of state. The first division is under the immediate supervision of the secretary of the Congregation for Extraordinary Ecclesiastical Affairs, which attends to those matters which must be subject for examination to that congregation. The second division, under the direction of the *substitutus*, or undersecretary, attends to daily business; the third, directed by the chancellor of apostolic briefs to princes and of Latin letters, prepares matters to be brought up before the Congregation of Extraordinary Affairs, and sends out apostolic briefs.

5. *The Secretariate of Briefs to Princes and Latin Letters* has the office of writing in Latin the acts of the supreme pontiff which have been committed to it by him.

PAPAL LETTERS

The following types of letters, differing in purpose and in length, are sent out from time to time by the Holy Father.

Apostolic Letter. Formerly any document issued by the Holy See, now principally a brief used for lesser appointments, for erecting and dividing mission territory, for designating basilicas, and for approving religious congregations.

Brief. A short papal letter lacking the solemnity and formality of a bull. It is written on fine parchment in modern characters, subscribed by the pope's secretary of briefs, and signed with the seal of the Fisherman's Ring. It is used for matters less important than those for which a bull is issued.

Bull. At the present time this is a document used by the pope in appointing a bishop and in canonizations. It is a more formal and solemn kind of papal letter, commencing with the name of the reigning pontiff and continuing "episcopus, servus servorum Dei." It is so named from the *bullæ* (a round leaden seal having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning pope), which is attached to the document. If it be a bull of grace, the bulla is attached by a silken cord; if a bull of justice, by a hemp cord.

Constitution. A papal law or grant used for dogmatic or disciplinary pronouncements is called a *constitution*. Since 1911 constitutions have been used for erecting or dividing dioceses.

Decree. A decree is a legislative enactment taking the form of a constitution, apostolic letter, or *motu proprio*. It concerns faith and discipline as they affect the general welfare of the Church.

Decretal. A papal letter containing an authoritative decision on some point of discipline.

Encyclical. This is a circular letter addressed by the pope to all the patriarchs, primates, archbishops, and bishops, in communion with the Holy See. It differs in technical form from a bull or a brief and treats of matters affecting the general welfare of the Church. In it the Holy Father may condemn some prevalent forms of error, point out dangers which threaten faith or morals, exhort the faithful to constancy, or prescribe remedies for evils foreseen or already existing.

Motu Proprio. These words mean "by his own accord," and they refer to the fact that the provisions of the rescript have been decided upon by the pope personally, and not on the advice of the cardinals or others. It is an informal decree.

Rescript. A papal reply to questions or petitions of individuals.

DIOCESE

A diocese is a tract of territory, the population of which is under the immediate jurisdiction of a Catholic bishop. It is composed of a number of parishes. The bishop in charge of a diocese is called the *ordinary*.

Vicar-General. Whenever the needs of the diocese require it, a vicar-general is appointed. He should be a secular priest at least thirty years old, and well versed in theology and canon law. He takes precedence over all other clergy of the diocese. He assists the bishop, and the official acts he performs have the same force as those of the bishop. If the diocese is under a religious community, the vicar-general may be a religious. The vicar-general is usually a monsignor.

Chancellor. Each diocese has a chancellor, whose office is the channel for most diocesan business. This is a priest whose principle duty is to keep the acts of the Curia in the archives, to arrange them in chronological order, and to make an index of them. If necessary, he may have an assistant called a *vice-chancellor*. The chancellor must be a notary, since he must write the acts and transactions in judicial proceedings, and faithfully consign to writing the proceedings, which he must sign.

Other Diocesan Offices. The bishop has a secretary, a board of diocesan consultors, a diocesan attorney, a matrimonial court, examiners for the

clergy, a school board, one or more censors of books, and other officers who participate in the administration of the diocese.

Pastoral Letter. An ecclesiastical document written by the bishop, either to all of the members of his diocese or to the clergy only, is called a pastoral letter. It may be issued by the bishop individually, or from a synod.

GOVERNMENT OF A PARISH

Over each parish church there is a *pastor* or *rector* who is its ruler, both in spiritual and in temporal things, subject to the authority of the bishop and the restrictions of Church law. He must be a priest of good morals, sufficient learning, zeal, and purpose. He is responsible for the care of the souls within the limits of his territory. He must say Mass, or have it said, for his parishioners about 80 times a year. He must also administer the Sacraments, when reasonably requested to do so; must know his flock personally through visits; must bring back the erring and wayward; and must treat the poor and the sick with charity and patience, giving special attention to the training of the young.

Parish priests may be removable or irremovable, but either may be moved for a serious cause.

Priests may be assisted by other priests, called *curates*, in parishes where this is necessary because of the number of parishioners, or because of the numerous duties.

FAST AND ABSTINENCE

The Church prescribes fast and abstinence in order that the faithful may do penance for their sins, may overcome their passions and so gain self-control, and may win God's graces by mortification. Our Lord Himself said: "Unless you repent, you will all perish" (Luke 13:3).

The law of *fasting* prescribes that only one full meal be taken in a day. Custom allows those who fast to take a cup of coffee, tea, or light chocolate with two ounces of bread in the morning, and a collation in the evening. Those who fast may eat meat only once, at the principal meal. Cold-blooded animals and fish are permitted. Custom, more than scientific classification, determines the lawfulness of certain foods.

Abstinence means refraining from eating flesh meat of warm-blooded and breathing land animals, including birds and fowl, and also meat soup and gravy.

Those Obligated to Fast and Abstain. All are bound by law of fasting from the ages of twenty-one to fifty-nine years inclusive, unless legitimately excused. The sick and the convalescent, those of weak health, nursing women, the very poor, and those engaged in laborious work are excused from fasting.

Pastors may dispense for a just cause individual persons or families from fast or abstinence, or from both. Ordinaries may also dispense a whole parish or an entire diocese because of public health, or some extraordinary event which brings a large concourse of people together, such as an annual fair, the feast of a national patron, or the golden jubilee of the parish. Since 1931 bishops of the United States may dispense their subjects from fast and abstinence when a civil holiday falls on a day of fast or abstinence.

All Catholics who have completed their seventh year are obliged to abstain from eating flesh meat on the days prescribed. Persons who are sick or convalescent, or are too poor to obtain lawful foods, are exempt from abstinence. Workingmen and their families may be dispensed from the law of abstinence by the ordinary on all days except the Fridays throughout the year, Ash Wednesday, the morning of Holy Saturday, and Christmas Eve. The other members of the family may also eat meat when the head of the house is allowed to do so by the workingman's indult, but if they are obliged to fast, they may eat meat but once a day. United States servicemen and women are allowed to eat meat on all days except Ash Wednesday, Christmas Eve, Good Friday, and the forenoon of Holy Saturday. Anyone who is in doubt as to his obligation to fast or to abstain should consult his pastor or confessor.

When These Laws Are Binding. The law of fasting must be observed on all days of Lent except on Sundays. The Lenten fast ceases on Holy Saturday at noon. The season of Lent is kept in memory of our Lord's fast of forty days in the desert. Before the eighth century, the Lenten fast was absolute — until sunset — and the meal then consisted of bread and vegetables. About the tenth century, the breaking of fast at noonday was introduced, and a little later the taking of a collation was permitted in addition to the daily meal.

The law of abstinence must be observed on all Fridays. This is in memory of our Lord's death on Good Friday. The law of both fast and abstinence must be observed on Ash Wednesday, on the Fridays and Saturdays of Lent, on the Ember Days, and on the eves of Pentecost, Assumption, All Saints, and Christmas. However, the bishops of the United States have an indult by which the Saturday abstinence during Lent is transferred to Wednesday. A tourist coming into the United States has the option of observing either day.

The time for fast and abstinence is reckoned from midnight to midnight.

Local ordinaries may, for a special occasion, order a fast or abstinence on any day they select.

1. *Ember Days.* Ember days are special days of prayer and fasting coming at the beginning of the four seasons of the year. Because they occur four times during the year, they are called in the language of the Church

Quatuor Tempora, i.e., the four seasons. They occur on Wednesday, Friday, and Saturday of the following four weeks: (1) after the feast of St. Lucy (December 13), (2) after the first Sunday in Lent, (3) after Pentecost Sunday, (4) after the feast of the Exaltation of the Cross (September 14). The Ember Days may be more easily remembered by the following verse:

Post Lent,
Post Pent.,
Post Cruci,
Post Lucy.

The purpose of the Ember Days is to dedicate the four seasons to God, and to petition His blessing upon the crops and fruits, in joyful thanksgiving for the blessings received during the harvest, to do penance for past sins, and to pray for worthy priests. Ever since early times, these days have been set aside for conferring the various grades of Holy Orders. Therefore, on these days, instead of a single Collect, Lesson, and Gradual, the Mass contains several sets of them, since one grade of Holy Orders is conferred after each of these sets. Even if there is no ordination taking place at the Mass, these extra Collects, etc., are said on these days.

2. *Vigils of Feasts.* The vigil of a feast means the day preceding it. It comes from the Latin *vigilia*, meaning "a watch" or "guard." The early Christians kept vigil sometimes throughout the night, or for a portion of it, in preparation for every feast. Prayers were said, sermons occasionally were preached, psalms were recited, and portions of Holy Scripture were read.

There are now eighteen vigils in the Roman calendar. Those of Christmas, Epiphany, and Pentecost are styled "major" (privileged); the remaining ones are "minor" or lesser vigils; namely, those of Easter, Ascension, Assumption, St. John the Baptist, St. Lawrence, All Saints, the Immaculate Conception, and eight feasts of Apostles. Only four of these vigils (and the forenoon of Holy Saturday) are now days of fast—those of Christmas, Pentecost, the Assumption, and All Saints. When a vigil falls on a Sunday, there is neither fast nor abstinence.

CENSORSHIP OF BOOKS

Censorship is previous examination of a book by competent ecclesiastical authority to see whether it contains anything contrary to faith or morals, or discreditable to the Church. Some books are required by Church Law to have ecclesiastical censorship prior to publication. When they have been censored, they bear the *imprimatur* of the ordinary—permission to have the book published, but not necessarily an approval of the contents. The name of the censor and that of the ordinary are generally printed at the beginning or end of a work.

The following classes of literature require ecclesiastical censorship prior to publication:

1. Books of Holy Writ; annotations or commentaries on these books.
2. Books treating of Holy Scripture, sacred theology, Church history, canon law, natural theology, and ethics.
3. Prayer books; devotional, catechetical, moral, ascetical, and mystical books and pamphlets.
4. All writings which contain anything that particularly concerns religion and morals.
5. Printed pictures of our Lord, our Blessed Mother, of the saints, etc., whether or not a prayer is printed with them.

Books Prohibited by Canon Law. The following books or publications, because of their nature or because of their lack of approval by competent authority, are generally prohibited by the Code of Canon Law:

1. Editions of the original text and of ancient Catholic versions of Holy Scripture when published by non-Catholics; translations by non-Catholics of such texts into any language.
2. Books that propound or defend heresy and schism or attempt to undermine the foundations of religion; that attack or ridicule a dogma of the Church; that defend errors condemned by the Holy See; that disparage divine worship, or seek to undermine the ecclesiastical discipline; that ridicule ecclesiastical hierarchy or the clerical or religious states; that purposely attack religion or good morals; or that are written by non-Catholics treating of religion, unless it is evident that they contain nothing contrary to the Catholic Faith.
3. Books that treat of or approve superstition, fortunetelling, divination, spiritism, or like practices.
4. Books that defend the legality of dueling, of suicide, or of divorce; that seek to prove that Freemasonry and other similar sects are useful and not detrimental to Church and State.
5. Editions of approved liturgical books so altered that they no longer agree with the authentic texts.
6. Books that spread apocryphal indulgences, or indulgences not approved by the Holy See.
7. Pictures of our Lord, the Blessed Virgin, angels, saints, etc., not in keeping with the spirit or declaration of the Church.
8. Certain books specifically forbidden by the Holy See and listed in a published catalogue entitled "The Index of Forbidden Books."

Natural law alone forbids the reading of books that constitute a grave danger to faith or morals. It is not necessary that the work be on the Index in order to be forbidden. If forbidden, it may not, without permission, be published, read, retained, sold, translated into another language, or lent to

another. Permission may be granted for the reading of a certain book for a good reason. Excommunication may be incurred by those publishing and those knowingly reading, defending, or retaining books written by apostates, heretics, or schismatics which defend these, or those books condemned by name in apostolic letters of the pope himself.

Index of Forbidden Books. The first Roman index of forbidden books was issued by Pope Paul IV. The Tridentine Index, published in 1564 by Pope Pius IV, succeeded it. In 1897 Pope Leo XIII thoroughly revised the existing rules to make them milder without altering their nature. The present laws date from the New Code of Canon Law in force since May 19, 1918. Not every bad book can be listed on the Index. Only the most outstanding and pernicious are banned by name. Catholics may not read any book dangerous to faith or morals, as was mentioned above.

The latest edition of the Index, published in 1938, reproduces the previous edition of 1929 and includes all additions made up to the end of February, 1938.

A special Congregation for the Reform of the Index and for the Correction of Books, created by Pope St. Pius V in 1571, exists today, with universal jurisdiction, extending to all Catholics. This congregation of cardinals seeks out harmful publications and, after mature examination, condemns and proscribes them, if it deems suitable.

CANONIZATION OF A SAINT

The Church, in her wisdom, does not permit any public honor to be given at her altars to anyone who has not been officially beatified or canonized. Only after the most searching investigation of the life and writings of the person in question, and of the alleged miracles presented as proof of sanctity, does the pope pass judgment. In the case of a martyr, the essential point for beatification is to prove that death was for the faith. Those not martyrs are called confessors, widows, bishops, doctors, virgins, and other appropriate titles, according to their state in life.

At one time bishops were called upon to decide on the veneration of saints in their own dioceses. Canonization through papal declaration for the entire Church did not take place until medieval times. The oldest instance is the canonization of the holy bishop, Ulric of Augsburg, which was undertaken by Pope John XV during a synod held in Rome in 993.

Steps Toward Veneration. The first step in the process of canonization is to establish the practice of heroic virtue. The examinations begin in the diocese where the person lived. Only when these are declared satisfactory is the cause taken up in Rome.

Ordinarily, the inquiry as to whether a person has practiced heroic virtue (which must precede beatification) is not begun until fifty years after his

death. But of recent years there have been some exceptions to this rule, such as St. Gabriel of the Sorrowful Mother; St. Thérèse, the Little Flower; and St. Frances Xavier Cabrini.

The inquiries made are of three kinds: those concerning his reputation, his sanctity, and his miracles; those to prove that he has not been publicly venerated; and those regarding his writings, if there are any, according to the bull of Pope Urban VIII. The subject is examined chiefly to see whether he has practiced the three theological virtues of faith, hope, and charity, and the four cardinal virtues of prudence, temperance, justice, and fortitude—particularly that virtue proper and distinguishing to the person's calling. The results are sent to Rome, to the Congregation of Rites. A cardinal is deputed by the pope as manager of the cause. The writings are carefully examined by theologians, and an advocate and procurator of the cause are appointed to prepare all the documents that pertain to the case. The advocate is known as the "Devil's Advocate," the popular name for the "Promoter of the Faith" who raises all possible objections, since it is his duty to establish the sanctity of the one whose cause is being considered.

The results of these investigations are printed and distributed to the cardinals in the Congregation of Rites forty days before the day assigned for their discussion. This is to ascertain whether or not the cause is to be introduced. If the congregation is of the opinion that the matter should be carried further, a commission is appointed to introduce it. The Holy Father signs approval of the commission, and the servant of God is thereafter known by the title *venerable*. This commission is usually appointed ten years after the first reports have gone to the Congregation of Rites, unless the time is shortened by a papal dispensation.

Steps Toward Beatification. Once a person has been declared "Venerable," letters are sent to the Church authorities of the place or places where he lived, directing them to make further inquiries concerning his sanctity and miracles. The results of this examination must be completed within eighteen months. Documents are then prepared by the advocate of the cause demonstrating the validity of all that has been done thus far. These are discussed at a special meeting of the congregation wherein it is the duty of the Promoter of the Faith to present difficulties and objections against further consideration of the cause.

Three more meetings of the congregation are held, at the last of which the pope himself presides. Evidence must be produced that the venerable servant of God practiced virtues, both theological and cardinal, in a heroic degree. The majority must vote in the affirmative each time in order that the matter be carried further. Complete reports of each meeting are prepared and printed. At the last meeting the pope is asked to sign

a solemn decree confirming the findings of the committee. Then two important miracles wrought through the intercession of the servant of God must be proved. These are studied with the aid of outstanding physicians. Three meetings again take place, and the three reports are submitted to the pope, who must confirm the decree that there is proof of the miracles.

At a final meeting of the congregation a last debate is held and a vote taken. On an appointed day the solemn ceremony of beatification takes place in the Vatican Basilica, when the sovereign pontiff issues decrees permitting public veneration (usually in certain places only) of the servant of God, henceforth known as *blessed*. The one so declared is assigned a special Mass and Office, which are reserved to those places where the person is permitted to be honored.

The solemn beatification takes place in the Basilica of St. Peter, Rome, where the brief is read and a picture of the "Blessed" is unveiled. In the evening, after the beatification of a saint, the pope returns to the Basilica to venerate the relics of the person beatified, and remains for Benediction of the Blessed Sacrament.

Steps Toward Canonization. After the solemn beatification of a saint, two more well-authenticated miracles must be proved to have taken place through the intercession of the *beatus*. The process for canonization may be begun at any time after it is reported that these miracles have been wrought. Again comes a most searching examination. The three congregations which were convened for the beatification process are reconvened. After the meeting of the last, the pope orders the Promoter of the Faith and the Secretary of the Congregation of Rites to draw up a decree declaring the genuineness of the miracles and at the same time stating that there is no obstacle in the way of the next step in the canonization process.

The next step is the request to the pope, made twice by the postulator of the cause, that the holy man or woman in question be enrolled in the catalogue of saints. The pope replies each time that it is best to seek the will of God in prayer. Accordingly, litanies and the *Veni Creator* are chanted. A third request is then made by the postulator of the cause. To this the pope replies by ordaining "in honor of the Holy Trinity, for the glory of the Catholic Faith, and the progress of the Christian religion, in virtue of our Lord Jesus Christ, of the holy Apostles Peter and Paul, and of his own plenary and proper authority" that the subject in question should be numbered in the catalogue of the saints. He further declares that the saint's memory shall be celebrated on a certain day in every part of the Church.

A solemn Mass, usually celebrated by the pope, follows this declaration. The pope issues a bull of canonization which no longer *permits*, but *com-*

mands that public veneration be given the saint throughout the universal Church. This great ceremony usually takes place in St. Peter's, where the first Mass in honor of the new saint is celebrated, and his image solemnly venerated. A solemn novena or triduum is made in another church of the city chosen for this purpose. This same nine or three day's service may also be held elsewhere within a given time following the canonization.

CHAPTER XXII

CATHOLIC LIFE AND ACTIVITIES

Meaning and Purpose of Catholic Action. Pope Pius XI uses the term "Catholic Action" to mean not merely the pursuit of personal Christian perfection, which is its first and greatest end; but also to mean a true apostolate in which Catholics of every social class participate. It is an apostolate organized hierarchically, that is, after the pattern of the Church—parochial, diocesan, and universal—under the direct supervision of the teaching and ruling body of the Church. The doctrine of the Mystical Body of Christ is the basis for the very existence of Catholic Action.¹

The faithful, throughout the ages, in gratitude for the gift of faith, have been ever ready to help others by means of the lay apostolate. The first Christians, after they had come to the knowledge of the truth, became other apostles in their efforts to spread the Gospel. The lowliest layman, as well as the most exalted clergyman, has his share to contribute to the grand work of the salvation of souls. Catholic Action is religion in action—Pope Pius XI says that "Catholic Action is the participation of the laity in the apostolate of the hierarchy" for the purpose of establishing the universal reign of Jesus Christ. "Go, therefore, and make disciples of all nations" (Matt. 28:19). "As the Father hath sent Me, I also send you" (John 20:21). The purpose of the lay apostolate is to compensate for the insufficient number of priests, or to reach certain fields where the priest is effectually excluded.

The firmest foundation for Catholic Action is the liturgy, which is essentially the socializing factor in the most perfect of perfect societies—the Catholic Church. The most impelling motive in life is the love of Christ, and this should be the driving force behind Catholic Action. Catholic Action is the means whereby the Mystical Body attains its fullness in the social life of man.

Ways of Participating in Catholic Action. Catholics should promote the diffusion of Christian principles of faith and morals in every department of life—domestic, social, and legislative. There are various ways by which these ends may be attained. A program which explains Catholic doctrine may be sponsored on the radio; children in rural districts may be instructed; study clubs may be conducted; protests may be made against legislation that is dangerous to the family and to the rising generation. Articles, books, and plays which incorporate the Catholic philosophy of life may be written.

¹ *The National Catholic Almanac*, 1942, p. 331.

Other means are through promoting international peace; through the study of labor disputes; through social service work; through assisting Catholic immigrants; through contributing to the support of Catholic hospitals, orphan asylums, and protectories; through helping to organize clubs for young people; and through assisting the priests in the various activities of one's parish. Most of these suggested activities are group activities, since Catholic Action is essentially a corporate undertaking. It must be a spiritual group, composed of members sensitive to spiritual values, and living Catholic life to the full. It must be a corporate group, aware of its task as a functioning unit of the Mystical Body of Christ. It must be an apostolic group, always in quest of souls. It must be an obedient group, following out to the smallest detail every command of its bishop.

The faithful may save souls individually by prayer, especially through the Holy Sacrifice of the Mass, which may be offered for the conversion of sinners, for the success of those laboring in home or foreign missions, for priests and religious, for an increase in religious vocations; and by good example. Example is a powerful incentive to good or evil. "Be imitators of me as I am of Christ" (1 Cor. 4:16). If Catholics are negligent in their religious duties, or are not careful of their conduct in their business or social life, instead of attracting others to the true Church, they will drive them away. A Catholic must, therefore, live the Gospel, and show by the example of his daily life how the Christian way of living can and does transform human nature.

VOCATIONS

Before one can lead others to Christ, he must himself lead a good Christian life. Christians attain perfection by following their vocation. Everyone has a vocation to love God and to serve Him as much as he or she can. There is a general invitation extended to all to be perfect. A vocation is an invitation from God to serve Him in a special state, in which state God intends each one to become perfect and to save his soul. All are called to become perfect, that is, to be saints. But there are different degrees of sanctity, and all do not attain sanctity by performing the same works. All that is necessary to become a saint is to keep in the state of grace, and to aim at fulfilling one's duties perfectly.

Many people think that each one may choose the state of life which he likes best. They do not consider themselves responsible to anyone for their choice. Many, too, are guided by the advice and example of their parents. Some are moved by ambition or love or riches, and select their vocation accordingly. Catholics, however, should not be ignorant of the true meaning of a vocation. The Church teaches that there is such a thing as a vocation, and theologians say that God is pleased to have men serve Him in a special

state of life, although He does not make it an absolute obligation to select that one in particular. A man is best qualified for the state which God would like him to select. The choice of a state of life is the most important of earthly affairs. While salvation does not absolutely depend on the state of life selected, the consequences of making a bad choice may be very serious. A man receives special graces by embracing his proper vocation, which renders it easier for him to attain salvation than if he selected some other state.

States of Life. There are many callings in this life, but there are only three vocations properly so called; namely, the priesthood and religious life; single life in the world; and marriage.

1. *The Religious State.* The perfection expected of religious is higher than that expected of ordinary Christians. The means used by God to call men and women to the religious life are as diverse as there are types of men. Some receive extraordinary calls, but the majority are lured by God's honor and glory and the sweet and close companionship with Jesus. However, there need be no interior emotions or attraction. There may even be strong disinclinations. Fitness, a right intention, and the call or approval by the bishop or religious superior constitute a religious vocation. Such a vocation cannot be created, but it can be fostered.

Priesthood—The holy priesthood is the most sublime of all states in dignity and power. Priests are the ambassadors of Christ, duly appointed to represent Him in His dealings with the faithful. A priest is the "servant of Christ and steward of the mysteries of God" (1 Cor. 4:1). He is, as it were, another Christ, doing what Christ Himself did. It is through him that the faithful share in the fruits of the Sacrifice of the Mass and receive the Body and Blood of their Saviour. The priest, like Christ, goes about doing good, and he speaks with the authority of Christ Himself. "As the Father has sent Me, I also send you" (John 20:21). When a man becomes a priest, he offers himself as a holocaust in the service of God. While a priest, through his self-sacrifice and compassion for a sinful world, is a true disciple of the "Man of Sorrows," he is never without his spiritual joys. Interior consolations, derived from his efforts in saving souls, more than compensate him for his labors. He knows that there is no greater work on earth than to save a soul for which Christ shed His Blood.

Diocesan (or secular) priests are those members of the clergy who do not live a community life, nor bind themselves by the religious vows. Their immediate superior is the bishop of that diocese in which such priests pledge themselves to labor for the salvation of souls. In the rite of ordination to the priesthood, the cleric makes an explicit promise to obey his proper bishop.

It is customary to apply the title of *Religious* to all men and women who have dedicated themselves entirely to God in an approved order, congregation, or society by the three vows of poverty, chastity, and obedience.

There are many religious orders and congregations. An order is an institute whose members make solemn vows. A congregation is a group whose members make simple vows, whether perpetual or temporary.

Religious orders are divided into the contemplative, the active, and the mixed. Contemplative religious lead a life of prayer and penance. Their great object is union with God and the salvation of souls by self-sacrifice. Besides frequent prayers during the day, and even at night, they practice many penances, and seldom break their silence. By their holy lives they bring down the blessing of God on the city or countryside where they dwell. Among the contemplative orders for men in the United States are three monasteries of the Trappists or Reformed Cistercians.

Active orders preach the Gospel, teach religion, and contribute to the welfare of the Church by their missionary labors. They deal directly with men, and are the external instruments used by God for the salvation of souls. When to this activity an order joins contemplation, it is called a mixed order. From their penitential life and their union with God they derive a powerful influence for good.

Just as in the army there are various branches—engineer corps, infantry, air force, etc.—so in the religious life there are various orders performing different works. The following list, though necessarily incomplete, gives some idea of the diversity of orders and of the purposes for which they were founded.

1. The Carmelite Order is reputed to be the oldest in the Church. It traces its origin to Elias, the Prophet of Carmel. Its special work is to spread devotion to the Blessed Virgin Mary, particularly through her scapular.

2. The Hermits of St. Augustine (Augustinians), founded in 423, at Hippo, united several monastic societies following the Rule of St. Augustine. This order is dedicated to educational, missionary, and parochial activities.

3. The order of St. Benedict (Benedictines), founded in 529 by St. Benedict of Nursia, has for its aim the personal sanctification of its members, and is engaged in teaching the practice of the arts, agriculture, study, and the care of souls.

4. The Canons regular of St. Augustine were established by St. Bernard of Menthon about 1004. They follow the rule of St. Augustine, and are engaged in parochial and educational work.

5. The Order of Cistercians of the Strict Observance (Trappist) was founded in 1098 by St. Robert. Its members follow the rule of St. Benedict. This is a strictly cloistered order.

6. The Order of Canons Regular of Premontr  (Premonstratensians) is a religious order founded in 1220 by St. Norbert. Its members follow the rule of St. Augustine with austere supplementary statutes. They have five particular ends: the singing of the Divine Office, zeal for the salvation of souls,

the spirit of habitual penance, a special devotion to the Holy Eucharist, and devotion to the Immaculate Conception.

7. The Franciscans, or Order of Friars Minor, was founded by St. Francis of Assisi in 1209. There are three branches—Friars Minor (or more popularly, Franciscans), Conventuals, and Capuchins. They are devoted to missionary work, retreats, and educational work.

8. The Order of Preachers, commonly called Dominicans, was founded by St. Dominic in 1216. This order follows the rule of St. Augustine, with certain additions, and is devoted to the salvation of souls, especially by preaching.

9. The Order of the Servants of Mary (Servites) was founded in 1233 by seven noble youths of Florence. The members take solemn vows, and venerate in a special manner the seven dolours of Mary. They cultivate both the interior and the active life, through missions and teaching.

10. The Society of Jesus (Jesuits) was founded by St. Ignatius Loyola in 1540. Its members are engaged in apostolic works of various kinds. Missionary work and educational work are foremost among their activities. By special pontifical privilege, certain members of the society are permitted to take solemn vows. To ordinary vows they add a fourth—to obey the pope in regard to the missions.

11. The Oratorians, a congregation of secular priests founded in 1560 by St. Philip Neri, is composed of members who live under obedience, but are not bound by vows. Their object is threefold—prayer, teaching, and reception of the Sacraments.

12. The congregation of the Priests of the Missions (Vincentians) is a congregation of secular priests founded by St. Vincent de Paul in 1625. Their original object was to labor for the salvation of poor country people.

13. The Congregation of the Passion (Passionists), founded by St. Paul of the Cross in 1725, unites the contemplative life of the Carthusians with the active life of the Jesuits. Their great object is to awaken the memory of the passion of our Lord, which is the subject of their fourth vow.

14. The Congregation of the Most Holy Redeemer (Redemptorists) is a religious congregation of missionary priests founded in 1732 by St. Alphonsus Liguori. The original object was to labor among the neglected country people near Naples, but the order has spread all over the world, among many separate provinces.

15. The Society of Priests of St. Sulpice (Sulpicians) was founded at Paris in 1642 by Jean Jacques Olier, for the purpose of providing directors for the seminaries established by him. In 1791 this society was introduced into the United States by Bishop Carroll, to take charge of seminaries. Many diocesan seminaries owe their existence to this society, which now has several major seminaries under its jurisdiction.

16. Priests of the Most Precious Blood, a society devoted to mission and

retreat work, was founded in Italy in 1815, by Blessed Gaspare del Bufalo.

17. The Oblates of Mary Immaculate, founded in 1816 by Charles Joseph Eugene de Mazenod, is composed of priests and lay brothers. Their principal aims are instructing and converting the poor; and giving missions, retreats, and catechism courses, especially in rural parishes.

18. The Congregation of Holy Cross, an amalgamation of the Brothers of St. Joseph and the Fathers of Holy Cross, was established in 1842 at Notre Dame, Indiana. Their objects are threefold—their own sanctification; the sanctification of their fellow men, by preaching; and the Christian education of youth.

19. Augustinians of the Assumption originated in the College of the Assumption, Nîmes, France, in 1843 by the Reverend Emmanuel d'Alzon to combat irreligion and schism.

20. The Society of St. Francis de Sales (Salesians of Don Bosco) was founded for the Christian education of the young by St. John Bosco, near Turin, Italy, in 1844.

21. The Missionary Society of St. Paul the Apostle (Paulists), founded in the United States by Father Isaac Thomas Hecker in 1858, labors for conversions by means of sermons, lectures, special missions, and the press.

22. The Society of the Blessed Sacrament is a religious congregation founded in 1864 by Venerable Father Peter Julian Eymard. Its special object is devotion to the Blessed Sacrament. The Blessed Sacrament is perpetually exposed in their houses and in churches under their jurisdiction, and each religious devotes two hours during the day and one at night to adoration.

23. The Society of the Divine Word, a society devoted to the missions, was founded in Holland in 1875, by Rev. Arnold Jansen.

24. The Society of the Divine Saviour (Salvatorians), founded at Rome in 1881 by Father John Baptist Jordan, with rules and constitutions based largely on those of the Society of Jesus, add to the usual three vows a fourth, of apostolic mission work.

25. The Society of the Atonement, a branch of the Third Order Regular of St. Francis, was founded in the United States in 1899 by Paul James Francis, a clergyman of the Episcopal Church. This society originated the Church Unity Octave in 1908, and in 1909 was received with its founder corporately into the Catholic Church.

26. Catholic Foreign Mission Society of America (Maryknoll) is a society of secular priests founded in the United States by Revs. Thomas F. Price and James A. Walsh in 1911, with the sanction of Pope Pius X. As their title indicates, they are devoted mainly to work in the foreign missions.

Brothers—Religious brotherhoods teach and conduct hospitals; lay brothers hold such positions as sacristans, stewards, farmers, tailors, and chefs, in communities composed largely of priests.

Many religious congregations of teaching brotherhoods are laboring in the United States. Among these are the Brothers of the Christian Schools, the Marist Brothers, the Brothers of Mary, the Franciscan Brothers, the Irish Christian Brothers, Brothers of the Holy Cross, Brothers of the Sacred Heart, Brothers of Charity, and the Xaverian Brothers. The Alexian Brothers nurse the sick.

Religious Sisterhoods—Like the religious orders of men, the sisterhoods are divided into the contemplative, the active, and the mixed. The contemplative orders for women in the United States include the Poor Clares, the Discalced Carmelites, the Dominican Nuns of the Perpetual Rosary, the Sister Adorers of the Precious Blood, the Daughters of the Cross and Passion (Passionist Nuns), and Sisters of the Visitation. The Society of Our Lady of the Retreat in the Cenacle is a semicloistered congregation. The Sisters of the Blessed Sacrament (Sacramentines) are a mixed community, practicing perpetual adoration and care of the young. The Society of Marie Reparatrice is likewise a mixed community, performing active work as well as being contemplative.

Many communities of women are devoted to special works, such as the care of the sick, the aged, the blind, the deaf, and others in need. A few of these are the Institute of Bon Secours, a nursing community who nurse the sick in their own homes (the poor gratuitously); the Missionary Sisters of the Immaculate Conception, who engage in charitable work in hospitals, orphanages, and schools; Missionary Sisters, Servants of the Holy Ghost, work in the home and foreign missions, especially in those directed by the Society of the Divine Word. The Missionary Sisters of Our Lady of Africa help the White Fathers in their missionary work in Africa. Their work is the regeneration of pagan womanhood and the relief of spiritual and corporal misery. The Sisters of the Blessed Sacrament, founded for missionary labor by Katherine Drexel, in 1899, in Philadelphia, devote themselves to work among the Indians and Negroes of the United States. The Society of Missionary Catechists was organized to meet the needs of the vast mission territories of southwestern United States, where priests are few. The hospital Sisters of St. Francis devote themselves to nursing.

The majority of communities of women are devoted to teaching the young, although frequently they do this incidentally to their primary object—that of conducting orphanages, or institutions for the blind, the deaf, the crippled, etc. There are more than two hundred and sixty teaching sisterhoods laboring in the United States. Among these are the Congregation of Notre Dame de Montreal, Congregation of Notre Dame de Namur, Congregation of the Missionary Sisters of the Sacred Heart of Jesus, Congregation of the Pallottine Missionary Sisters, Daughters of Divine Charity, Daughters of Jesus, Daughters of the Cross, Daughters of Wisdom, Institute

of Mission Helpers (Servants of the Sacred Heart), Institute of Our Lady of Charity of the Refuge, Institute of the Divine Compassion, Missionary Sisters of the Sacred Heart, Sisters of St. Benedict, Orders of the Presentation, Dominican Sisters (of which there are several foundations), various branches of the Sisters of Charity, Sisters of Divine Providence, Sisters of Loretto at the Foot of the Cross, Sisters of Mercy, Sisters of St. Agnes of Rome, Sisters of St. Ann, Sisters of St. Joseph (various branches), Sisters of the Assumption, Sisters Servants of the Immaculate Heart of Mary, Sisters Marianites of the Holy Cross, Sisters of the Holy Cross, Sisters of the Holy Family, Sisters of the Holy Name of Jesus and Mary, Sisters of the Most Holy Cross and Passion (active Passionist Nuns), Franciscan Sisters of the Atonement, Sisters of the Divine Saviour, Society of the Helpers of the Holy Souls, Society of the Holy Child Jesus, Bernardine Sisters of the Third Order of St. Francis, Felician Sisters, Franciscan Missionaries of Mary, and various branches of the Franciscan Order called "Third Order" Sisters.²

2. *Lay State.* The lay state includes all those who serve God in the world, either in the married state or in the single state (state of virginity).

Virginity is a higher state than marriage. Our Lord said: "Not all can accept this teaching, but those to whom it has been given . . . let him accept it who can" (Matt. 19:11, 12); and St. Paul said: "He who gives his virgin in marriage does well, and he who does not give her does better" (1 Cor. 7:38). The state of virginity is more pleasing to God than the married state, though fewer are called to embrace this state than are called to the marriage state.

Under the guidance of Providence, the majority of men and women select the *married* state. God instituted marriage in the Garden of Eden when He created Eve and gave her to Adam as a companion. Our Lord raised marriage to the dignity of a Sacrament at the marriage feast at Cana in Galilee. The bonds of marriage may not be broken. Although a separation is sometimes permitted for lawful reasons, neither party may remarry while the other is still alive.³ Many Catholics look upon marriage and marital rights only from the standpoint of personal happiness. They are blind to the sacramental character of the marital state. Many are ignorant of the importance of marriage, of the laws of heredity, and of the need of a worthy preparation for this state. However, sanctity may be attained in any state of life, and many of the greatest saints became such in the married state.

Young people who wish God to help them in choosing a state of life should pray much, receive the Sacraments often, and have a tender devotion

² *Vide New Catholic Dictionary* for brief accounts of sisterhoods mentioned.

³ *Vide* Part II, Chap. VI, The Sacraments, "Matrimony," p. 74.

to the most Blessed Virgin. The following prayer to know one's vocation is most efficacious:

O my God, Thou who art the God of Wisdom and of Counsel, who hast put in my heart the sincere wish to please none but Thee and to conform entirely to Thy Holy Will in the choice of my state of life: grant me, through the intercession of the Most Blessed Virgin, my Mother, and of my holy Patrons, especially St. Joseph and St. Aloysius Gonzaga, the grace to know my vocation and to embrace it, so that I may therein labor for Thy glory, work out my salvation, and merit the heavenly reward that Thou hast promised to them who do Thy Divine Will. Amen, (300 days indulgence — Pope Pius X, May 6, 1905.)

CATHOLIC ACTION PROPER

Several ways of participating in Catholic Action were mentioned incidentally in the previous pages. But as was also stated, Catholic Action is largely a group undertaking. There are as many different societies in the Church as there are individuals desiring various outlets for their labors in behalf of souls.

Societies and Organizations Which Promote Catholic Action. Most parishes have some religious societies affiliated with them. There are societies for every class of people—men and women, married and single, and even for children. These have a variety of objects besides the personal sanctification of their members and the greater glory of God. They may be merely devotional organizations; those which perform works of mercy, or offer prayers for some special group purpose; or which aid in missionary enterprises.

Pious associations are divided into three classes: *Third Orders Secular*, whose members are not religious but who by their daily lives seek to exemplify Catholic standards of thinking and acting; *Confraternities*, which are religious associations of the faithful canonically established by Church authority to accomplish certain works of piety or charity (if united with others of the same kind in different localities, they are called archconfraternities). The third class is *Pious Unions*, which includes leagues and sodalities. There are also several associations which are not distinctively religious, though all their members are Catholic. These include various beneficial organizations such as the Knights of Columbus, Catholic Knights of America, Catholic Foresters, and the Catholic Benevolent Legion.

1. The great society or organization intended especially for Catholic laymen is the *Society of the Holy Name of Jesus*. This was established by the Dominicans, and is under their special charge. In 1564 Pope Pius IV approved the confraternity, which had been organized in 1274, and granted indulgences to it. Members pledge themselves to labor for the glory of the Holy Name, to pronounce it with reverence, to abstain from sinful speech,

and to strive that others shall also refrain from evil speech. Many spiritual advantages accrue from active membership in this society. Most parishes have a Junior Holy Name Society, which permits boys of "teen" age to band themselves together for similar purposes, until they become old enough to join the senior group. Monthly reception of Holy Communion in a body is the most common activity of this Society.

2. The *Confraternity of the Holy Rosary*, instituted in the fifteenth century, has received many indulgences from various pontiffs. The obligation for members (usually the married women in a parish) is the recitation of the beads—fifteen decades within a week. They thus share in the vast treasure of merits gained by the great Order of Preachers.

3. The *Children of Mary*, founded by the Jesuits about the year 1550, originated as a society for young men in Rome. In 1577 the Roman College sodality was favored with indulgences. It was approved by Pope Gregory XIII in 1584. The *Prima Primaria* (as it was called) was extended to girls' sodalities, as early as 1617, but Pope Benedict XIV, in 1751, gave faculties for the aggregation of sodalities of girls and women to the Roman *Prima Primaria* sodality. In 1839, Catherine Labouré, a Sister of Charity, had visions in which the miraculous medal of the Blessed Virgin was given as the badge of similar associations for young girls. This medal was approved by Pope Leo XIII.

4. The *Holy Angels Sodality* and the *St. Aloysius Sodality* are groups of smaller girls and boys respectively. Their chief purpose is to advocate frequent reception of the Sacraments; and, by means of simple meetings, to acquaint the children with the benefits to be derived from Corporate Communion, and thus pave the way for admission into the other societies affiliated with the parish.

5. The *League of the Sacred Heart*, commonly called the Apostleship of Prayer, is purely spiritual in its aims. It strives to promote the practice of prayer for the mutual intentions of its members, and to increase love for our blessed Lord. It was founded at Vals, France, December 8, 1844, by Father Francis Xavier Goutrelet, S.J., and was approved by Pope Pius IX, in 1879. It was revised and approved by Pope Leo XIII, in 1896. The league is under the special care of the Society of Jesus. Its work is carried on through the magazine *The Messenger of the Sacred Heart*, which is published in different parts of the world and in various languages. It consists of separate societies known as centers, each in charge of a local director. Under him are promoters, each caring for a band of members and distributing leaflets each month. These leaflets contain the liturgical calendar for the month, the intentions of the associates, and the practice of piety expected of the members for that month. The members offer daily prayers and good works, recite a decade of the beads daily for the special intentions

of the Holy Father, and make the Communion of reparation on an assigned day of the month or week. The first Friday of each month is observed as a day of special devotion. The badge of the Sacred Heart is the emblem of this society. Anyone, regardless of age or sex, may belong.

6. *Purgatorial Societies*. These are devoted to the suffering members of the Church, and are almost as old as the Church herself. There are many of them, under the auspices of various religious orders, all of which are enriched with numerous indulgences by the Holy See.

7. The *Bona Mors Confraternity*, founded October 2, 1648, in the Church of the Gesu in Rome by Father Vincent Caraffa, seventh general of the Society of Jesus, was approved by the Sovereign Pontiffs Innocent X and Alexander VII. In 1729, it was raised to an archconfraternity, and enriched with numerous indulgences by Pope Benedict XIII. The short Latin title, *Bona Mors*, means a Happy Death, and states the object of the association; namely, to prepare its members to die in peace with God by a well-regulated life. The longer title, *Confraternity of Our Lord Jesus Christ Dying on the Cross, and of the Most Blessed Virgin Mary, His Sorrowful Mother*, expresses the chief means to attain that end. The members, who must be enrolled by a director of the association, say daily three Our Fathers and three Hail Marys in honor of the three hours' agony of Christ crucified, in addition to performing other acts of devotion, among which is that of spending a day each month in preparation for death.

8. The *St. Vincent de Paul Society*, found in almost every city parish, is an organization of Catholic laymen, almost world wide, engaged in ministering to the needs of the poor. It was founded in Paris in 1833 by Frederic Antoine-Ozanam, who chose St. Vincent de Paul as the patron. There are three classes of membership—active, subscribing, and honorary. The active members serve God by visiting the poor in their homes and assisting them according to their needs. The others give financial aid.

9. The *National Catholic Welfare Conference* was established in the United States, in 1919, as an outgrowth of the National Catholic War Council, for the purpose of "unifying, co-ordinating, and organizing the Catholic Church in the United States in works of education, social welfare, immigrant aid, and other activities." It might be considered one of the most important organizations of Catholic Action in the United States. Under the direction of the hierarchy, it seeks to strengthen and to unify Catholic activity for the good of the parish, the diocese, the state, and the nation. It has an administrative board of ten archbishops and bishops, elected at the annual meeting of the hierarchy of the United States. It has seven departments, each with a chairman appointed from its own members by the administrative board.

Under the *executive department* function the bureau of immigration, the

national center of the Confraternity of Christian Doctrine, the youth bureau, the publications service, the official organ of the N.C.W.C. "Catholic Action," the business bureau, and the finance bureau. The *department of education* exists to serve Catholic schools. The *press department* provides an extensive news, feature, and pictorial service to the Catholic press. The *social action department* was established to promote knowledge of Catholic social teachings, and to study their application to the particular problems of the United States. Industrial relations, international affairs, civic education, social welfare, and problems of the family come within its province. It has a rural life bureau which is especially concerned with the problems of America's vast rural population. The *legal department* is charged with examining legislation, proposed or enacted. It prepares literature dealing with the legal aspects of such matters as school questions, sterilization, and birth prevention; and it co-ordinates information from all quarters of the world on religious and social questions of concern to Catholics. The *department of Catholic Action study* gathers and co-ordinates information regarding Catholic Action and promotes its study. The *department of lay organization* now consists of two bodies—the National Council of Catholic Men and the National Council of Catholic Women. The constituents of the National Council of Catholic Men are affiliated societies of Catholic men: national, diocesan, parish, or district. It federates these societies, serves them with information, promotes unity among them, helps their local organization to co-operate effectively with other approved movements in the general service of the Church, and acts generally throughout the nation to extend a wider knowledge and understanding of Catholic principles. It also conducts the Catholic Evidence Bureau and the nationwide Catholic radio hour.

The work for Catholic youth is under the jurisdiction of the following agencies: Catholic Boy Scouts, Catholic Boys' Brigade, Young Men's Institute, Young Ladies' Institute, Junior Daughters of America, Junior Daughters of Isabella, Columbian Squires, Columbiettes, and the Catholic Youth Organization. At least one of these organizations flourishes in every active parish, for the pastors realize that the youth of today are the Catholic men and women of tomorrow.

The National Catholic Welfare Conference and its affiliated societies offer ample opportunity for all to practice Catholic Action in the form most appealing to them.

10. The *Confraternity of Christian Doctrine* was the first venture systematically to organize laymen and laywomen into teaching groups. It was founded by Marcus de Sadis-Cusani, about 1561, and was composed originally of both laymen and priests. The founders began their work by teaching in schools, on street corners, or wherever they could find an audience. In 1562, Pope Pius IV made the Church of Sant' Appolinare the center of

its activities. In 1571, Pope St. Pius V enriched it with many indulgences, for both active and associate members. A division was made under Pope Gregory XIII, about 1575. Some of the members continued to live in common, and were called Doctrinarians (Clerks Regular of Christian Doctrine). Others in the world formed the Confraternity of Christian Doctrine. Its establishment in every parish has been urged by popes. Pope Pius XI, in 1935, again urged its erection. The Confraternity of Christian Doctrine is one of the two confraternities mentioned in Canon Law, the other being the Confraternity of the Blessed Sacrament. The Confraternity of Christian Doctrine was introduced into the United States by Archbishop John N. Farley, in 1905, in the archdiocese of New York. Today it exists in over one hundred dioceses and archdioceses. The national center is at Washington. A catechetical congress is held each year. At present the work of the confraternity is to instruct Catholic children not attending Catholic schools; to conduct vacation schools, study clubs, and religious discussion clubs; and to conduct classes for non-Catholics. Teachers, home visitors, helpers (those who provide facilities for classes and clubs, transport teachers and pupils, and otherwise assist in preparing material), discussion club leaders, parent-educators, and apostles form the active group.

Several religious orders are devoted mainly to teaching the catechism. Among these are the Society of Missionary Catechists of Our Lady of Victory, Religious of the Cenacle, Sisters of Our Lady of Christian Doctrine, and Sisters of the Holy Family.

Numerous other groups are active in spreading the "reign of Christ in the kingdom of Christ." The *Catholic Evidence Guild*, established in 1913, has attempted to bring a knowledge of Christ and His doctrines to the people of the street by means of street-corner preaching. Other groups seek to do likewise, either by direct speech, the radio, or through printed matter. The *Catholic Information Society of Narberth*, Pa., founded in 1928 to stamp out bigotry occasioned by the presidential campaign of the late Alfred E. Smith, attempts through insertions in newspapers and personal letters to overcome prejudice against the faith. The *Catholic Literature Society of Los Angeles* distributes and publishes Catholic pamphlets for the benefit of those who either entertain false notions about Catholics, or misunderstand the nature of the Church. Many local groups do similar work.

Catholic Action is promoted in the schools by various organizations: The *National Federation of Catholic College Students* was formed to bring about effective solidarity, in thought and in action, among all university men and women on Catholic campuses. The *Newman Club* is established in many non-Catholic high schools, colleges, and universities. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the problems of everyday

life. The *National Catholic Alumni Federation* strives to bring into communication the various alumni associations of Catholic colleges; the *International Federation of Catholic Alumnae* is a similar organization for women. The *Catholic Student Peace Federation* is the student section of the Catholic Association for International Peace, which is affiliated with the N.C.W.C. Its aim is to foster Catholic student opinion on questions of peace and neutrality. *Pax Romana* is a union of the national university Catholic federations of the world. The *Theta Kappa Phi* is a fraternity for Catholic men in secular colleges, and *Theta Phi Alpha* is a sorority for young women in secular colleges.

Catholic groups are also laboring in other fields of endeavor, such as among the blind, the deaf, and interracial groups, and with such organizations as the Catholic Sea Apostolate, the Catholic Maternity Guild, and the Catholic Theatre Guild. Catholic Action is "universal" action; therefore, no matter what one's special aptitudes or inclinations may be, he should be able to find an outlet for his energies in one of the numerous associations or groups mentioned.

MISSIONS

A mission is defined as the simplest territorial organization in the Church. Each mission is entrusted to certain religious orders or missionary organizations, and ruled by superiors appointed by the General of the order, but subject to the apostolic delegate of the country in which the mission is located. The Congregation of Propaganda has jurisdiction over missions in non-Catholic Christian countries; and over missions in Catholic countries still partly in the missionary state and which have no hierarchic constitution; this usually denotes Catholic missions in countries predominantly pagan, e.g., China, and among the black and yellow races dwelling in Christian countries; also Indians, Negroes, and Eskimos in America. There are numerous missionary societies whose members work among these peoples in teaching and preaching, and in caring for the sick, the aged, the blind, and other handicapped people.

Children should be taught to help the missions by their prayers, by financial aid, by the adoption of a missionary in the home country or in foreign fields; or by sending magazines, medical supplies, and various other articles to the missions.

The *Pontifical Society for the Propagation of the Faith* is an international association for the assistance by prayers and alms of Catholic missionary priests, brothers, and sisters engaged in preaching the Gospel in heathen and non-Catholic countries. It was founded May 3, 1822, at Lyons, France, by Father Inglesi, when the efforts of an association founded by Pauline Jaricot were united with those in the United States. The society is attached

to the Sacred Congregation of the Propaganda, Rome. Two general councils, one in Lyons and one in Paris, serve as headquarters for the distribution of alms received from the delegates. The members pledge themselves to recite every day one Our Father and one Hail Mary with the invocation "St. Francis Xavier, pray for us." Ordinary membership requires a contribution of five cents a month or sixty cents a year.

The *Pontifical Society of the Holy Childhood* is an international organization which interests Catholic children in the temporal and spiritual salvation of children of pagan parents in all parts of the world. It was founded by Abbé Forbin-Janson, in Paris, in 1833, who was inspired to action by the wholesale abandonment of baby girls in China. This organization is now world wide. Its members contribute one cent a month, and say daily one Hail Mary and the invocation "Holy Virgin Mary, pray for us and for the poor heathen children." In his encyclical on the missions, issued February, 1926, Pope Pius XI singled out this society for special commendation as the children's work for foreign missions. Its members also save tinfoil, paper, and stamps. Each year thousands of dollars are procured from the sale of these articles, and many heathen babies are ransomed with the money obtained.

The *Catholic Students' Mission Crusade* was begun by a group of students in the Seminary of the Divine Word at Techry, Illinois, under the leadership of Clifford J. King, in 1918. Thirty educational institutions sent delegates. From this meeting developed the C.S.M.C., dedicated to the cause of making young Catholic America mission-minded. A threefold program of prayer, study, and sacrifice, with the missions as the objective, was adopted. Every member pledges himself to study the missions, and to support them by prayer and sacrifice according to his means, with due regard to the possibility of personal service in the mission field. Although originally designed for students in high schools, colleges, and seminaries—the "senior units" of the Crusade—it was soon recognized that there was the same need for developing missionary interest among grade school students. A department of "junior units" was established in 1920. Educational activity of the Crusade is promoted by means of a national magazine, *The Shield*, and by an extensive library of books dealing with special missionary subjects. *The Crusade Programmer* published in Cincinnati, Ohio, is printed in several editions, for students of various levels and for the veteran members. Study clubs or round tables are a special part of the Crusader's educational program. Other educational aids published and circulated by Crusade National Center are illustrated mission lectures, mission plays, and debates. National conventions are held biennially, in the odd-numbered years. The veteran member department was established, in 1929, for the purpose of keeping graduate Crusaders in touch with the movement.

RECOMMENDED READINGS

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- Dougherty, J. C., *Outlines of Bible Study* (Milwaukee: The Bruce Publishing Co., 1934).
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- Martindale, Rev. C. C., *New Testament Stories* (St. Louis: B. Herder Book Co., 1915).
- Martindale, Rev. C. C., and McNabb, Rev. V., *Gospel Rhymes* (New York: Sheed & Ward, 1934).
- Matimore, Rev. P. H., *A Child's Garden of Religious Stories* (New York: Macmillan Co., 1929), Old and New Testament stories.
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- Plassmann, Rev. Thomas, O.F.M., Ph.D., *The Book Called Holy* (Paterson: St. Anthony's Guild Press, 1933).
- Pope, Hugh, *The Catholic Church and the Bible* (New York: Macmillan Co., 1928).
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- Will, Rev. Joseph, S.J., and Henrich, Rev. Kilian J., O.M.Cap., *Catholic Action Handbook* (New York: Joseph F. Wagner, 1936).
- Dragon, A., *Excelsior* (Chicago: Loyola Press, 1930), a book for boys and girls who have begun to think about their vocation.

MISSION MAGAZINES

- Annals of the Holy Childhood, Cincinnati, Ohio.
- The Apostle, Marianhill Missions, Detroit, Mich.
- The Bengalese, Washington, D. C.
- Catholic Missions, New York, N. Y.
- The Far East, St. Columbans, Neb.
- The Field Afar, Maryknoll, N. Y.
- Franciscans in China, Shanghai, China.
- Jesuit Missions, New York, N. Y.
- Little Missionary, Techny, Ill.

The Missionary Catechist, Huntington, Ind.

Our Missions, Techy, Ill.

Our Negro and Indian Missions, Washington, D. C.

The Shield, Cincinnati, Ohio.

The Sign, Union City, N. J.

PART VI

ECCLESIASTICAL TERMS AND ABBREVIATIONS IN FREQUENT USE

CHAPTER XXIII

INTRODUCTORY NOTES

There are many words and terms in ecclesiastical use whose meaning should be familiar to Catholics. Those in most frequent use are defined on the following pages.

Abbreviations are likewise recurrent in the language of the church. The use of a single letter, or of a few letters for the entire word or phrase, is a custom which dates from the early days of the Church. It was adopted by Christians, first as a means of keeping their secrets from enemies, and then as a matter of economy in transcribing manuscripts. Some ecclesiastical abbreviations are administrative, such as the names of sees, forms of address, and titles of Roman congregations (V.F., Msgr., St., Poen.); some are liturgical, and describe or give directions for liturgical acts (Oct., Dom., Ad lib., sd.); some are scholastic, indicating academic titles and degrees (J.C.D., S.T.D.); and some are chronological, for the civil or ecclesiastical year (B.C., A.D.).

It is somewhat difficult to suggest a plan for presenting the various terms included in this section. Perhaps the best plan would be to use this part as a dictionary is used—for reference purposes. Thus, if a word or expression in the religion lesson is not sufficiently explained in the text, the teacher will find here a succinct definition for that word or term. In many dioceses certain words or expressions must be explained to the children; e.g., *alleluia*, *anathema*, *apostasy*, *catechumen*, *celibacy*, *disparity of worship*, *hyperdulia*, to mention but a few. Sometimes numerous abbreviations are given, and the pupils are to be taught the word or words for which they stand. In such cases, the catechist may dictate the matter given here, or use it as the basis for further pupil discussion.

CHAPTER XXIV

ECCLESIASTICAL TERMS

ABBESS. The title used for the superioress among Benedictines, Poor Clares, and certain colleges of canonesses. It signifies that she is like a mother to the community. An abbess has the right to wear a ring; and, in certain communities, to bear the crosier as a symbol of her rank.

ABBOT. The title assigned by St. Benedict to the superior of a monastery of monks. The office is elective and for life. The choice is made by secret ballot of the professed members of the community. Since some abbots are invested with episcopal jurisdiction over their subjects, they are permitted the use of the miter, crosier, and ring.

ABSOLUTION, GENERAL. 1. A blessing of the Church to which a plenary indulgence is attached, and which is given at stated times to religious and tertiaries. 2. General absolution is also given to a group simultaneously without confession of sins where such confession is impossible, such as to soldiers about to advance under fire, or in case of sudden disaster. In their next confession, persons so absolved are obliged to tell the sins from which they were absolved.

ACOLYTE. Taken from a Greek word which means "to follow." It is the name of the fourth and last of the minor orders. The duties of those receiving this order are to light the candles, to carry lights at Mass, to prepare the wine and the water for the Sacrifice of the Mass, and to assist the ministers at Mass and other public services of the Church. As a church office it dates back to the time of Pope Cornelius (c. 253). Altar boys frequently perform the duties of acolytes.

ADMINISTRATOR (Apostolic). One who is appointed by the supreme pontiff, for serious and special causes, to rule a diocese, vacant or occupied, either for a time or perpetually.

ADOPTION. 1. In a legal sense, adoption is the act by which a person takes the child of another as his own. Adoption is a diriment impediment to marriage where the civil law declares the parties involved incapable of marrying. It may be an impeding impediment where the civil law declares the marriage between the parties simply illicit. 2. Supernatural adoption is the act by which God takes all men as His own children and makes them heirs to the happiness of heaven. This adoption is the result of sanctifying grace.

ADORATION. Honor rendered to God by both internal and external acts of worship, to acknowledge His supreme perfection and dominion, as well as man's dependence upon Him, is called adoration. Adoration is expressed outwardly in postures of reverence, and in prayers of praise. Christians are bound under pain of serious sin to pay this tribute to God, especially on Sundays and holy-days of obligation, which the Church has fixed as the time when this homage should be rendered.

AFFINITY. 1. The relationship which exists between a man and his wife's relatives,

and a woman and her husband's relatives. Persons related in any degree of the direct line, and in the collateral line to the second degree inclusively, cannot contract marriage without a dispensation. 2. Besides natural affinity, there is a spiritual relationship which arises from the Sacrament of Baptism. It exists between the baptizer and the baptized, and between the godparents and the godchild, and is likewise an impediment to marriage.

AGNOSTICISM. A doctrine which denies that man can possess any knowledge of the ultimate nature of things, either because he is unable to apprehend it or because it is unknowable. Agnosticism thus denies that human reason can arrive at a knowledge of God and of some truths of religion. This is opposed to the Catholic faith, since the Church in the Vatican Council declared that "God, the beginning and end of all, can by the natural light of human reason, be known with certainty from the works of creation."

AGRAPH. Sayings attributed to our Lord that have come down through channels outside the canonical Gospels, as for instance, in Acts 20:35: "Remember the word of the Lord Jesus, how He said: 'It is a more blessed thing to give, rather than to receive.'"

ALITURGICAL DAYS. Days on which the Sacrifice of the Mass is not allowed to be celebrated; e.g., Good Friday in the Latin Rite, and all Fridays in Lent, in the Ambrosian rite.

ALLELUIA. As this word is made up of Hebrew abbreviations, or pieces of words, it is difficult to fix its exact meaning. St. Augustine says that it means "O Lord, save me," but most authors agree that it means "Praise the Lord." It is used in the liturgy as an exclamation of joy, triumph, and thanksgiving, especially during the joyful seasons. The word *Alleluia* is always used in the Mass between the Epistle and the Gospel, except during times of penance.

ALLOCUTION. A solemn form of address, delivered by the pope from his throne to the cardinals gathered in a secret consistory, and later given to the public.

ALMS. Material help given to the needy. Almsgiving, which is prompted by divine charity, is obligatory upon all who are able to give to those who are in dire necessity and unable to help themselves.

AMBULATORY. A covered passage, open to the air on one side, around a cloister, or around the apse of a church. The latter type often has radiating chapels.

AMEN. A word in scriptural and liturgical usage meaning "so be it," or "that is true." It may signify consent to the divine will, express a wish that the speaker obtain what he asks, or declare his determination to comply with the engagement.

AMULET. A small object on which is inscribed words or images, worn as a protection against evil, or carried as a good luck piece. Since it is superstitious to attribute efficacy to anything other than the power of almighty God, Catholics are forbidden to wear an amulet. The early Christians replaced amulets with medals bearing a sacred image, which they wore for veneration.

ANATHEMA. As used in the Old Testament, *anathema* meant something offered to God—something set aside for the service of God. It also meant something set aside as accursed, and in this way was applied to the enemies of the Jews. In the New Testament, St. Paul uses it against those who repudiate our blessed Saviour. All excommunications solemnly promulgated by the pope are anathemas, but persons who are so condemned may return to the Church if they repent.

ANCHORITES. Men who voluntarily seclude themselves from society and lead a

solitary life of penance and prayer. Women who do likewise are known as *anchoresses*.

ANNULMENT. Act of ecclesiastical or civil authorities declaring that a reputed marriage never was valid.

ANTICHRIST. In general, this refers to any person, idea, or organization opposed to Christ and to His Church. In particular, it signifies the enemy of Christ who is to appear before the Last Judgment and seduce many before his destruction by Christ.

ANTICLERICALISM. Opposition to Catholicism by attacking the clergy, or attempting to stop their activities. Freethinkers, radicals, and secularists are most frequently associated with anticlericalism. They aim to banish all religious influence from public life by means of civil laws to suppress Church schools; to secularize works of charity; to hinder the application of moral principles to economic, social, and political matters, etc.

ANTIPHON. 1. A piece of Church music, set to be sung in alternate chant by two choirs. 2. An anthem which is said before and after each psalm in the Divine Office.

ANTIPOPE. A pontiff elected either by some ruler or by some ecclesiastical clique in opposition to one canonically chosen. By this pretension, a schism is usually caused in the Church. There have been thirty-seven antipopes, the last of whom submitted to Nicholas V in 1449.

APOCRYPHA. Writings which were sometimes considered as an appendage to Holy Scripture, and sometimes as a portion of it, and which the Church does not receive as canonical. These writings claim sacred origin, but they lack genuineness and are not included in the Bible.

APOLOGIST. A defender of Christian doctrine against the attacks of pagans, heretics, and schismatics; applied in a special sense to Christian writers of the first four centuries.

APOSTASY. 1. The complete renunciation of the Catholic faith by one who has possessed it. Apostasy may be formal (with full consciousness of the obligation to remain in the faith), or material (without such consciousness). Exterior formal apostasy is punished by excommunication. 2. Also the abandonment of the clerical state by one in major orders, or the desertion of the religious life by one with perpetual vows.

APOSTOLICITY. This implies that the doctrines taught by Christ to His Apostles are transmitted through them and their lawful successors in the episcopacy in an unbroken chain to their present representatives. It also signifies that the deposit of faith entrusted to the Apostles has been preserved intact. It is one of the four marks of the Church by which it may always be recognized.

APPROBATION. 1. The approval of a bishop giving jurisdiction to a priest to hear confessions and preach in his diocese. 2. It is also an act by which the Holy See, the bishop of a diocese, or an inquisitor of faith authorizes the publication of a book.

APSE. 1. A semicircular or polygonal recess at the rear of the main altar. Sometimes an apse aisle surrounds the apse, with openings into chapels, called apsidal chapels. The Lady chapel is often the central one of these apsidal chapels. 2. The term "apse" may be applied to the canopy over the altar, a dome, the arched roof of a room, the bishop's seat, a reliquary, or a semicircular recess with a roof.

ARCHIVES. A repository for the records of all matters of an historical, general, or

- personal nature (both in spiritual matters and in administration) of a diocese or other moral person in the Church.
- ARIDITY.** A state of dryness or lack of interest which takes possession of the soul when it lacks spiritual consolation.
- ASCETIC.** One who subjects himself to severe disciplinary methods of living — one who practices penance, fasts, abstinence, self-mortification, etc.
- ASPERGES.** A short ceremony before the Sunday High Mass during which the priest sprinkles the altar, the clergy, and the people with holy water while reciting a verse from Psalm 50. From Easter Sunday until Trinity Sunday (exclusive) the antiphon *Vidi Aquam* is said instead of the Asperges. The Asperges is omitted when the Blessed Sacrament is exposed.
- ASPERGILE, see Aspergillum.**
- ASPERGILLUM.** A small brush or other instrument for sprinkling holy water.
- ASTROLOGY.** The art of foretelling or forecasting the future of mankind by reference to the influence supposed to be exerted upon the course of human destiny by the stars in their various aspects and relative positions. The predictions depend upon the position of the various planets, in the twelve houses into which the heavens are divided, at the time of a human being's birth. The houses symbolize such factors as riches, success, children, and the like. According to this art, the signs of the zodiac, each of which rules over a certain part of the human body, exercise a particular influence on the bodily health of an individual; and the position of the sun in the zodiac at the moment of birth is a vital factor in determining his fate. The calculations essential to the settling of these positions are called "casting the horoscope."
- Astrology met successful antagonists in the Catholic scientists and philosophers. The victory of the Copernican system, the recognition of the moral and psychical dangers of astrology, and the progress of experimental science reduced it to the status of a superstition, a position it still occupies, in spite of the recent revival of occultism. The Church at various times has raised her voice against believing and aiding such false concepts of predestination.
- ATHANASIAN CREED.** One of the ecclesiastically approved formularies of faith, which contains a brief but theologically exact summary of the fundamental doctrines of the Trinity and of the Incarnation, together with a cursory reference to other dogmas. For about ten centuries St. Athanasius of Alexandria was erroneously taken to be its author. Since 1644, however, scholars regard it as being of Western origin. Nevertheless, it certainly is an embodiment of the doctrine which this holy bishop maintained and for which he fought. The Church enjoins its recitation at Prime on certain Sundays of the year. It is accepted by orthodox Protestants.
- ATHEISM.** The doctrine of the denial of the existence of a God, and which refers morality to a material, rather than to a spiritual, source.
- ATTRIBUTES, DIVINE.** Characteristics belonging to God. God is absolutely one and simple, and possesses certain perfections or attributes to an infinite degree. Among the divine attributes aseity, or self-existence, is usually selected as the most distinctive characteristic. This is the one from which the others may be best deduced. Therefore, it is called the metaphysical essence of God. Those attributes of God most commonly mentioned are: immutability, eternity, immensity, omnipresence, omniscience, all-wisdom, omnipotence, freedom, infinite holiness and justice, bountifulness, mercy, long-suffering, truth.
- ATTRITION.** Grief for sin arising only from fear of punishment — imperfect con-

- trition. Of itself, attrition is not sufficient to obtain pardon for sin, unless it be united with the Sacrament of Penance.
- AUDIENCES, PAPAL. Receptions given by the pope to clerical or lay persons having business with, or interest in, the Holy See. The pope receives every day the cardinal prefect of one of the sacred congregations. At these audiences, decrees are signed and counsel is given by the pope. For ordinary audiences to priests and lay persons, the general practice is to present a letter of recommendation from the bishop of the diocese where the person resides to the rector of the national college in Rome of the country from which he came. The rector procures from the master of the chamber the necessary card of admission.
- AVARICE. An inordinate or insatiable desire for temporal goods, especially money. This love of money becomes inordinate when it makes a person greedy, miserly, covetous, or prepared to do what is wrong in order to obtain it.
- BALDACCHINO. 1. A canopy of stone, wood, or cloth over an altar or throne.
2. A portable decorative covering borne in ceremonial processions as a sign of rank or dignity; particularly, the daislike canopy carried over the pope.
- BANNS. The proclamation on three Sundays or holydays, in the churches of the parties concerned, of an intended marriage; the purpose is to discover any impediments that may invalidate the marriage. Ordinarily, the marriage should not be celebrated until at least three days after the last publication of the banns. If the marriage does not take place within six months after the last announcement, the banns must be proclaimed anew, if the parties still intend to marry. A dispensation from publication of the banns can be granted for a sufficient reason.
- BAPTISTRY. A chapel, or portion of the building, usually near the entrance of a church, where the baptismal font stands, and where the Sacrament of Baptism is administered.
- BASILICA. Originally, a pagan building, the form of which was adapted and adopted for Christian use. The title of basilica is now given by the pope to privileged churches remarkable for their antiquity or historical associations. Among the most notable are those of St. Peter, St. John Lateran, and St. Mary Major in Rome.
- BEATIFIC VISION. The direct vision of God, regarded as the bliss of the angels and of the saints, and held out to men as the great reward for blameless lives. It constitutes the very essence of the heavenly life.
- BETROTHAL. An engagement to marry by mutual promise. The contract to marry must be in writing, signed by the parties, and by either the pastor or the ordinary of the place, or by at least two witnesses. Such promises of marriage are binding in conscience, but do not now constitute a diriment impediment to marriage, as was formerly the case. Once made, this promise cannot be broken without the consent of both parties concerned, unless circumstances are such as would alter the nature of the case.
- BIBLIOMANCY. A form of divination, practiced by taking at random a passage from the Bible or other book, and deriving therefrom portents of the future.
- BIGAMY. The offense of contracting a second marriage during the existence of a former marriage. Besides being a civil offense, the guilty party may be excommunicated or put under interdict.
- BIGOT. One who is unreasonably and blindly attached to a particular creed, church, or party, and who is intolerant of opinions which differ from his own.
- BILOCATION. The personal presence of the same individual in more than one

place at the same time, which is recorded of many saints, among whom are St. Anthony of Padua, St. Philip Neri, St. Catherine of Ricci, and Blessed Martin de Porres.

BINATION. The celebration of two Masses on the same day by the same priest. This is also called *duplicating*. Ordinarily, with the exception of Christmas and All Souls' Day, the priest is allowed to say but one Mass. But in cases of necessity, when a considerable number of the faithful would otherwise not be able to attend Mass, the bishop may grant permission for the priest to binate on Sundays and holydays of obligation. This might occur when a priest has charge of two parishes, too distant for the people to come to one church, and where all the parishioners could not attend the one Mass.

BIRITUALISM. The use, in case of necessity, by a priest belonging to a Latin rite, of a rite other than his own in saying Mass. This is usually a temporary practice necessitated by the fact that a priest of the Latin rite (usually a missionary) labors among those of a different rite. It therefore does not involve any change of rite.

BLASPHEMY. Impious, contumelious, or mocking speech concerning God or sacred things. Blasphemy is a sin against the virtue of religion and in itself is always grave matter.

BURSE. 1. The name for a foundation or endowment fund, especially for scholarships for candidates for the priesthood. 2. The stiff cloth-covered envelope in which the corporal is kept.

CAMPANILE. A bell tower detached from the body of a church.

CANON. 1. The fundamental part of the Mass, coming after the Sanctus, which begins with the prayer *Te Igitur*, and closes with the *Amen* before the Pater Noster. 2. Short dogmatic definition, with an anathema attached, or a rule of the Church made by a general council. Also, a catalogue or list of such rules (Canon Law). 3. A member of a cathedral or other collegiate chapter.

CANTICLE. One of the nonmetrical hymns of the Bible arranged for chanting in church service, especially in the Divine Office, such as the *Benedictus* and the *Magnificat*. The present Roman Breviary contains fourteen canticles from the Old Testament, arranged for use at Lauds throughout the week.

CANTOR (Precentor). A choir master or leader of singing. In medieval times he was one of the dignitaries of the Church. He is assisted by a succentor and in some places carries a staff as a mark of his office.

CATACOMBS. Subterranean burial places generally formed in soft rock with niches hollowed out for the dead. The early Christians used them for concealment, as well as for places of worship. The ones usually referred to when the catacombs are spoken of are those on the Via Appia, a short distance from Rome.

CATAFALQUE. A temporary structure, oblong in shape, erected in a church to support the coffin of a deceased person; or more generally, to take the place of the casket when the corpse is not present, such as at a month's mind or anniversary Mass. It is placed in the aisle near the altar, surrounded by lights, and draped with a black pall. The catafalque receives the same respect as would be accorded the casket containing the corpse, being sprinkled with holy water and incensed by the celebrant during the absolution.

CATECHUMEN. One who is under religious instruction prior to receiving Baptism and being received into the Church. In the early days of the Church, there were three classes, according to the progress of their instruction. Those in the lowest class were called "hearers" because they were permitted to attend only

the sermon of the Mass. Then came the "genuflectors," so called because they were privileged to pray with the faithful and shared in the bishop's blessing, which they received on bended knees. Lastly came the "graduates," who were permitted to hear all instruction, especially the explanation of the Eucharist.

CATHEDRA. The throne or seat of a bishop in the cathedral or episcopal church of his diocese, and especially that of the pope. *Ex Cathedra* is a term used to denote authoritative doctrinal teaching, the papal chair being symbolical of the power and jurisdiction the pope exercises. When the pope speaks *ex cathedra*, he is infallible and his decisions must be received unquestioningly.

CATHEDRAL. The principal church in a diocese, which contains the throne of the bishop. There he pontificates, ordains, and on Maundy Thursday blesses the oils.

CELEBRET. A document issued by a bishop to a priest, testifying that no canonical impediment hinders him from saying Mass, or from discharging other ecclesiastical functions in places where he is sojourning or through which he passes. It is accompanied by a request that he be permitted to do so.

CELIBACY. The law in the Roman Catholic Church which forbids those who have taken the order of subdeaconship (hence: subdeacons, deacons, and priests) to marry. The Church has always held celibacy of the clergy to be expedient. In later times, this was confirmed by written legislation. The reasons for this prohibition are not only that God and His Church can be served better, but also because the state of virginity is holier than that of matrimony.

CEMETERY. This word means "dormitory" and refers to the doctrine that death is only a sleep from which all will arise on the last day. A cemetery is a burial ground. For Catholics, the ground is consecrated, or the grave is blessed before the burial takes place.

CHANT. This usually refers to music proper to the liturgy of the Catholic Church. It is a unisonous melody, moving with free rhythm in one or more of the eight modes.

CHAPLAIN. A priest authorized to perform services in the army, navy, a public institution, or in a royal or a private household. The particular rights and duties of a chaplain are usually determined by the ordinary of the place where the institution is located, or where he is called upon to administer the Sacraments.

CHARITY. A supernatural virtue by which God is loved above all creatures for Himself, and one's neighbor and oneself are loved for the sake of God. Almsgiving, which is also called charity, is one of its principal works.

CHIROMANCY. Divination by reading the lines of the hand; also called *palmistry*.

CHURCH UNITY OCTAVE. In 1908, Rev. Lewis T. Wattson, in religion Father Paul James Francis, a "Pro-Roman" Anglican of the Protestant Episcopal Church in the United States, inaugurated eight days of prayer that all churches unite with the true Church. In 1909, Father Paul and seventeen members of the Society of the Atonement, of which he was the founder and superior, were received into the Catholic Church. In December the octave received the sanction and blessing of Pope Pius X, and in 1916, Pope Benedict XV extended its observance to the universal Church and enriched it with indulgences. In 1921 Cardinal Dougherty advocated that this octave be celebrated throughout the dioceses in the United States. This octave is observed from the eighteenth to the twenty-fifth of January of each year. A plenary indulgence may be gained on the first or the last day, under the usual conditions.

- CLANDESTINITY.** Illegal secrecy, an impediment to valid marriage if the ceremony be performed by any but the parish priest, the bishop of the diocese, or the delegate of either.
- CLOISTER.** 1. An archway or covered walk running around an ecclesiastical building or college. 2. An enclosure for religious — the portion of a convent or monastery marked off from the world.
- COAT OF TREVES (Holy).** The seamless garment worn by Christ and said to have been woven by our Lady, for which the soldiers cast lots at the crucifixion. It was brought to Treves by St. Helena in the fourth century. This name is sometimes applied to the Church, as an emblem of the only body of Christians without division or dissension.
- COMMUNISM.** The doctrine of having property in common. The Church upholds the doctrine of private property and hence condemns any compulsory or universal communism. This term is used most frequently to denote the social or economic system founded on absolute control by the community in all matters pertaining to labor, religion, and social relations, and embodying the principles of Karl Marx. Pope Pius XI on March 19, 1937, issued an encyclical on "Atheistic Communism." The Church sanctions the principles of a voluntary communism for perfection for those who have a vocation to the religious life.
- CONTRACEPTION.** Regulation of childbearing by preventing conception, erroneously called "birth control." This is condemned by the Church as intrinsically evil, because it perverts the use of a faculty and defeats the primary purpose of marriage, i.e., the procreation of children, and because it lessens the respect of husband and wife for each other.
- CONVENT.** Although, strictly speaking, the term means a dwelling of religious men or women living in community under rule and practicing the evangelical counsels, it is generally applied to religious houses of women, those of men being called *monasteries*.
- CONVERTS.** Those who turn from an evil life to a righteous one. Also, those who change their religious beliefs. The most common connotation is those who embrace the Catholic faith after having been brought up in another religion, or without any religion. They may or may not have been baptized before their conversion.
- COUNTERREFORMATION.** The period of Catholic reform from 1522 to 1648, which aimed to restore genuine Catholic life and to stem the tide of Protestantism. It took place within the Church itself. The Council of Trent gave the reform official direction.
- CREMATION.** The destruction of dead bodies by fire. This is a desecration of the temple of the Holy Ghost, and it is positively forbidden by the Church, under pain of excommunication. Catholics may not carry out the order of one who desired his body cremated, nor may they be buried in consecrated ground if they order their own bodies cremated.
- CRUSADES.** A name given to the religious wars waged by the Christians against the Mohammedans who had taken possession of the Holy Land. There were eight crusades, beginning about 1096, and lasting until probably 1272.
- CRYPT.** A secret vault to which the bodies of martyrs were brought before burial. The term is now applied to a burial place for dignitaries, under the altar of a church, or in the basement of a church used for worship or burial.
- CULT.** The veneration of a person or thing. Private veneration may be paid to

anyone of whose holiness we are certain, but public devotion may be paid only to the saints and blessed of God.

DARK AGES. An expression erroneously applied to the Middle Ages to give the impression that there was no progress during the ages of Faith. The term *dark* is now applied only to the first half of that period.

DECALOGUE. A term meaning "ten words" and designating the Ten Commandments, which are also called the Tables of the Law, because God gave them to Moses on Mount Sinai, engraved on two tablets of stone. Christ resolved the decalogue into two great commandments—the love of God and the love of one's neighbor. Obedience to the decalogue is the test of holiness for the individual.

DECREE. A word applied to some pronouncement such as the administrative act of religious superiors, bishops, and others. It is also applied to regulations of the Roman Congregations, of ecumenical, plenary, and provincial councils, and to those of diocesan synods.

DEIST. One who believes in the existence of a personal God, but not in a revealed religion.

DEMONOLOGY. The science or doctrine concerning demons. Belief in evil spirits and consequent magic is of remotest antiquity, among both savage and cultured races.

DENUNCIATION. The act of threatening or accusing publicly; making known the crime of another to one who is superior, which sometimes may be a matter of obligation. All are bound to denounce heretics, magicians, those who abuse the Sacrament of Penance by solicitation, and those who are guilty of certain other crimes.

DESECRATION. Profanation of sacred things which are blessed or consecrated to God for Catholic worship. Once the damage is repaired, such things must be reconsecrated.

DIPTYCH. Two small panels hinged together, containing pictures or carvings. They formerly were made of metal, ivory, or wood, and the inner surface was covered with wax, upon which characters were scratched with a stylus. Between the two tablets, other tablets were sometimes inserted, thus giving rise to such names as triptych and polytych.

In the early Church, the names of the members, living and dead, were inscribed on diptychs. The "diptychs of the living" contained the names of the pope, the bishops, illustrious persons—lay and ecclesiastical—and benefactors. From them came the first ecclesiastical calendars and martyrologies. The "diptychs of the dead" contained the names of those who in life were qualified for inscription on the diptych of the living. Thus originated the later necrologies.

DECALCED. A term applied to religious who go barefoot or who wear sandals. This practice was introduced to the Western Church by St. Francis of Assisi.

DISPARITY OF WORSHIP. A diriment impediment to matrimony which occurs when one party is baptized in the Catholic Church, or converted to it from heresy or schism, and the other is unbaptized. It is an impediment of the ecclesiastical law and therefore can be dispensed from, provided certain promises are made by both parties. The non-Catholic party must promise not to interfere with the practice of the Catholic party's religion, and both must promise that all children born of the union will be baptized and educated as Catholics. There must be moral certainty that the promises will be fulfilled,

otherwise the dispensation cannot be granted. The promises must be regularly in writing. If there is danger of perversion of the Catholic party or of the children, no dispensation can be granted, for it is then forbidden by divine law. There can be no ceremony other than the Catholic one, either before or after the marriage. In many dioceses the promise to have only the Catholic ceremony is included with the other promises that must be signed by both parties.

DISPENSATION. The relaxation of a law in a particular case. The pope can dispense from any law of the Church. The bishop can dispense from diocesan laws; and, by delegation, from some universal laws. The power to dispense can be delegated. From the divine law, or the law of nature, which is based on the very nature of right and wrong, there can be no dispensation. In the case of marriage, the dispensation in a sense does not remove an impediment; it permits the marriage in spite of it. The impediment is removed as to its force; but the fact, e.g., the relationship remains and the general prohibition remains.

Among the causes ordinarily accepted as sufficient for granting a dispensation from a matrimonial impediment are: the advancing age of the woman; to legitimize offspring; to validate an invalid union entered into in good faith; to avoid a civil marriage; and to put an end to strife (between nations, about inheritance of property, or for similar reasons).

DIVINATION. The pretended art of foreseeing future events; or of learning secret, hidden things by supernatural or magical agency. This includes dreams, necromancy, spiritism, possession, examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, and the like. It is a grave sin against the virtue of religion.

DIVORCE. A valid consummated marriage of Christians cannot be dissolved. The State has no power to dissolve the bonds of a valid marriage either of Christians or of infidels, although in certain cases the State may declare the marriages of infidels null. For serious grounds, a separation from common life may be permitted, the marriage bond remaining intact.

DOCTRINE. A statement of some one item of belief which is taught by the Church to be true, but which has not yet been defined as a dogma.

DOGMA. A truth contained in Sacred Scripture or Tradition, and received by the Church and proposed by it as an article of faith to be believed by the faithful.

DOM. Title accorded the priests of the Benedictine and Cistercian Orders.

DOWRY. 1. The property a woman brings to her husband at marriage. 2. A definite sum of money, or its equivalent, which is brought to a convent by a young woman who enters the religious state. The income on this money is used for her support until after her profession, when it becomes the property of the community.

DULIA. The veneration given to the saints, which differs essentially from the worship paid to God.

ECSTASY. A state of supernatural contemplation in which the physical senses are suspended. Many saints were granted ecstasies by God during their lifetime.

ECUMENICAL COUNCIL. A general or universal council invoked by the pope, and presided over by him or by his legates, to determine the interpretation of doctrines or laws for the Church. It is a general council since all bishops, and others entitled to vote, are convoked from the entire world. After papal sanction, decrees of such a council apply to the whole Church and bind in conscience.

- EDIFICATION.** The act of increasing faith or morality by good example. St. Paul's expression for the manner in which Christians, by giving good example to one another, should build up the Mystical Body of Christ, the Church (Eph. 4:12, 16).
- EFFICACIOUS GRACE.** The gift of God which enables a soul, which by its own natural resources is incapable of a certain action positively conducive to salvation, freely to perform the salutary action which God prompted and made possible by His help.
- EGOISM.** The doctrine which considers self-love the source of all rational action and the determining factor of moral conduct—the habit of regarding self as the center of everything.
- EJACULATION.** A short prayer or aspiration. Many ejaculatory prayers are indulgenced.
- ENERGUMEN.** Name given in the early Church to those who were possessed by a demon.
- EPITAPH.** A memorial inscription on a tomb or monument.
- EQUIVOCATION.** The use of words having a double meaning in order to conceal from a questioner information which he has no right to seek, or the giving of which might unjustly embarrass or compromise the one interrogated. Equivocation is permissible under such circumstances, as it allows the hearer to take the meaning which does not disclose the truth.
- ESCHATOLOGY.** The branch of theology which deals with the science of the last things—death, judgment, hell, purgatory—and the destruction and renewal of the world, and eternal life.
- ETHICS.** The science that treats of the principles of human morality and duty—the morality of human acts in the light of human reason. It comprises personal, social, economic or political, and international activities.
- EUCCHARISTIC CONGRESS.** A national or international assembly of Catholics, lay and clerical, who assemble from time to time as a religious demonstration, to foster love for Christ in the Blessed Sacrament by general Communion, general adoration of the Eucharist, and discussion of the best means of increasing devotion to the Eucharist. It is a force against secularism. The first International Eucharistic Congress was held at Lille, France, in 1881.
- EUGENICS.** The study of heredity and environment for the physical and mental improvement of future generations. Extreme use of eugenics is untenable, since it uses immoral means to a good end, such as euthanasia, compulsory breeding of the select, birth control among the poor, and the sterilization of the unfit.
- EUTHANASIA.** The putting to death painlessly of persons suffering from incurable diseases, of the feeble-minded, or of the deformed. This is murder, a violation of the Fifth Commandment. However, the Church permits the use of opiates to alleviate the pains of illness, provided they are not given in such quantities as to deprive the sufferer of the use of reason, or to cause him to die in a state of unconsciousness.
- EVOLUTION.** The gradual development or emanation of forms of life from simple or low organized types consisting of a single cell. Since the Church has made no official pronouncement on this subject, it would seem that Catholics may believe this hypothesis as regard the material world, although it has not yet been proved a fact. This must, of course, include belief in God as the First Cause of all things. As regards the human soul, there is no evolution possible,

since the rational soul cannot be generated even by the human parents, but must be directly created by God. Hence, man as such, is outside the possibility of evolution.

EXCOMMUNICATION. A formal ecclesiastical censure, by which one is excluded from communion (i.e., commerce) with the faithful.

EXEGESIS. An explanation or interpretation of a text or passage, especially of the Bible. The Sacred Writings are interpreted and their true sense is sought. The interpreter must have a knowledge of the scriptural languages—Hebrew, Aramaic, and Greek, and of Semitic languages generally.

EXORCISM. 1. The ceremony of driving out demons from possessed persons, places, or things, or of protecting them from the influence of evil spirits.
2. Part of the ceremony of Baptism, and of certain blessings, such as holy water.

EXTERN. An auxiliary sister in a cloistered community of nuns; also, all those not belonging to the community.

EX VOTO. Latin term for a thing offered because of a binding promise, or vow. This usually takes the form of some ornament for the altar, sanctuary, or other part of a church, to express thanksgiving or petition for some favor. Votive candles are frequently lit as an expression of faith in the intercession of the one at whose shrine they are burned.

FACULTIES. The authorization given to a priest, not belonging to a diocese, but working there temporarily, enabling him to hear confessions or to exercise other functions in that diocese.

FAITH. A supernatural gift of God which enables the recipient to believe whatever God has revealed by the testimony and authority of the Catholic Church, because God cannot deceive nor be deceived.

FAITHFUL, THE. The name applied in early Christian times to baptized, confirmed communicants, to distinguish them from the catechumens. It now refers to all who are members of the Church.

FANATICISM. A state of mind which drives one to extreme and unreasonable speech or conduct. A fanatic is ordinarily unbalanced in mind with regard to the subject of his fanaticism.

FASCISM. A political system which makes the good of the state paramount and places control in the hands of a dictator. It is the system which was established in Italy in 1922 under the dictatorship of Mussolini.

FATALISM. The doctrine that things happen by the irresistible necessity overruling all things—that an unknown force predetermines all events in history, and in particular, all the actions and incidents of each human, so that no one by any effort of the will can resist it. This doctrine is also called *determinism*.

FATE. Assumed power that rules the destinies of men.

FERIA. A free day. In ancient Rome it was a day kept as a holiday. The word is now used liturgically to designate weekdays on which no ecclesiastical feast is celebrated; or all weekdays divided according to rank into *privileged*, which exclude commemorations of all other feasts; *major*, which must at least be commemorated in the Mass and Office of the day; and *minor*, which permit several commemorations to be made. Ash Wednesday, the days of Holy Week, and the days within the octaves of Easter and Pentecost are privileged ferias; the days of Advent and Lent, Ember Days, and Rogation Monday are major ferias.

FIELD MASS. A Mass celebrated in the open in time of war, or on special occasions, with the bishop's permission.

FINAL IMPENITENCE. The state of those who die in mortal sin after refusing to repent.

FORBIDDEN SOCIETIES. Those in which Catholics are forbidden to hold membership, either because of their fundamental principles, or because they are anti-Catholic or antireligious. The Freemasons, the Odd Fellows, and the Knights of Pythias are among those prohibited for Catholics. Membership in some of these societies is punished by excommunication.

FOUR LAST THINGS. Death, judgment, heaven, and hell.

FREEMASONRY (Masons, Free). A religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals, creed, and morality. Its leaders have shown open hostility and antagonism to the Catholic Church, and it has been condemned many times by various popes. Catholics who join this society incur excommunication.

FREETHINKER. One who forms his opinions independently of others, and who rejects revelation and religious dogmas.

FREE WILL. The faculty of making a reasonable choice among motives. It includes not only immunity from external coercion or force, but also immunity from that internal necessity which determines a faculty to one way of acting. The motives influence the will, but do not compel or necessitate it. The Council of Trent solemnly condemned those who taught that, through the sin of Adam, man lost his free will.

FRIAR. A member of one of the mendicant orders of men in the Roman Catholic Church. The Dominicans, the Friars Minor (Franciscans), the Conventuals, the Capuchins, the Calced and Discalced Carmelites, the Augustinians, the Minims, the Servites, the Discalced Trinitarians, and the Order of Penance are classed as mendicant orders.

GEHENNA. The valley of Hinnon, situated south of Jerusalem, which became the prototype of the place of punishment, and which was considered as the mouth of hell. This name was frequently used by Christ to designate hell.

GENERAL CONFESSION. A confession of all the sins of one's life, or one including several particular confessions. It is customary and useful for those about to enter upon a different state of life to make a general confession before doing so.

GENUFLECTION. An act of worship made by bending the knee. A simple genuflection is made by touching the right knee to the floor. This is always done in passing before the tabernacle where the Blessed Sacrament is reserved, and before the cross in certain ceremonies. A double genuflection, made with both knees simultaneously, is made when the Blessed Sacrament is exposed.

The genuflection is a mark of homage given to the pope, to a cardinal, and to a bishop in his own diocese. All the faithful genuflect at the *Incarnatus est* when the Credo is said during Mass.

GREGORIAN MASSES. The name given to thirty consecutive Masses said for the repose of the soul after death, to insure the release of the soul from purgatory at the expiration of that period. They are so called from an ancient tradition which ascribes special efficacy for the relief of the souls in purgatory to Masses celebrated at the altar in the Church of St. Gregory on the Coelian Hill in Rome, site of an old monastery where St. Gregory the Great was abbot at the time of his election to the papacy.

HABIT, RELIGIOUS. The dress of a monk or of a nun—corresponding to the cassock worn by secular priests.

HAGIOGRAPHY. Writings or documents about saints, holy persons, or holiness.

HEORTOLOGY. A systematic study of the feasts or festivals of the Church, including their origin, history, and significance.

- HERESY.** The rejection of one or more revealed truths by one who has been baptized and has professed the Christian religion. It is a grievous sin against faith and hence against the First Commandment of God.
- HERMA.** A reliquary (usually of metal) in the form of a bust or replica of the saint whose relics are contained within it.
- HERMIT.** In the early ages of the Church, one who withdrew from the world to dwell in a desert, forest, or other solitary place. Often he attracted disciples by his mode of life. From these hermitages sprang some of our present-day religious communities.
- HEROIC ACT OF CHARITY.** An act by which a member of the Church on earth offers the merits of all the works he will perform during his life and all the suffrages which will accrue to him after death, to God or to the Blessed Virgin Mary, for the benefit of the souls in purgatory. It is an offering which can be revoked at will. It is called "heroic" because the one who makes the act manifests his willingness to bear the pains of purgatory in order that souls now detained there may sooner enjoy the Beatific Vision.
- HOLYDAYS.** Feast days on which all Catholics are bound to attend Mass under pain of mortal sin, unless excused for a legitimate reason. Servile works are to be avoided unless there is an excusing cause. The six holydays prescribed for observance in the United States are: The feast of the Immaculate Conception of the Blessed Virgin Mary, December 8; the feast of the Nativity of our Lord—Christmas Day—December 25; the feast of the Circumcision of our Lord—New Year's Day—January 1; Ascension Day, forty days after Easter; the feast of the Assumption of the Blessed Virgin Mary, August 15; and the feast of All Saints, November 1.
- HOMAGE.** Respect paid by external action, a worship due to God.
- HOMILY.** A discourse held in the church on some part of Sacred Scripture, to explain the literal, and to evolve the spiritual meaning of the text. It is usually addressed by the bishop or priest to the congregation.
- HONORS, PAPAL.** Titles given to laymen of exemplary character who have promoted the welfare of society, the Church, or the papacy. The papal orders of knighthood are: Supreme Order of Christ, Order of Pope Pius IX, Order of Gregory the Great, Order of St. Sylvester, Order of the Golden Spur, Order of the Holy Sepulchre. Other decorations are the medals *Pro Ecclesia et Pontifice*, *Benemerenti*, and of the *Holy Land*. Usually the bishop of a person's diocese presents a petition to the Holy Father containing a brief history of the applicant's life. This stresses his distinguished work in his field; or his gifts or endowments to society, the Church, or its head which are deemed worthy of papal recognition and reward.
- HOSANNA.** A Hebrew word meaning "O Lord, save, we pray." It was this word which was used in joyful acclamation by the Jews when our Lord entered Jerusalem on Palm Sunday.
- HYPERDULIA.** The name given to the homage paid to the Blessed Virgin Mary as the Mother of God. Since Mary is the Queen of saints, the homage due her is greater than that paid the saints, which is called *Dulia*, but infinitely below that paid to God, called *Latria*.
- HYPNOTISM.** Artificial form of profound sleep in which the body of a person is apparently in a state of complete lethargy, although his mind is awake, but subject only to the operator who can make him do his will. The exclusive cause of the phenomena is suggestion and the absolute surrender of the patient to the practitioner.

Hypnotism is sometimes allowed in the practice of medicine for therapeutic purposes, or by physiologists for the sake of research, provided the necessary precautions are taken to avert bodily and spiritual dangers. It is entirely wrong to make use of hypnotism for curiosity or for amusement, as the results may be very harmful.

HYPOCRISY. False profession of belief, or a false assumption of piety or virtue — pretending to be better than one really is.

HYPOSTATIC UNION. The name given in theology to the union of Christ's human nature with His divine nature in one Person — the Son of God, the Second Person of the Blessed Trinity.

ICONOCLASM. A heresy of the Eastern Church of the eighth and ninth centuries which forbade the veneration of images. During this time many costly libraries, monasteries, and sacred vessels were demolished, and churches were robbed of their treasures of art. The question of the veneration of images was definitely solved by the seventh general council, in 787.

IDOLATRY. The inward adoration and the outward worship bestowed on some created being, or on any but the true God. Catholic veneration of images is not idolatry, since the image itself is not venerated, but rather the one whom it represents.

IMMOLATION. The act of killing as a sacrificial victim, or of offering in sacrifice. Christ's sacrifice on the cross, as well as the Holy Sacrifice of the Mass, are spoken of in this manner.

IMMORTALITY. The survival of the soul in a future state after death. This is the teaching of the Church, which says the soul will live forever in eternity, either happily in heaven or miserably in hell, according to the manner in which it works out its destiny while on earth — whether in accordance with the divine law, or at variance with it.

IMMUNITY. Exemption from any duty, office, or tax which the Church possesses as to places, persons, and property. This exemption is generally recognized by governments.

IMPECCABILITY. Inability to sin. Jesus Christ was the only impeccable man in the history of the world. Theologians affirm that Mary, the Mother of God, was impeccable, not by nature, but by divine privilege.

IMPEDIMENT. In matrimony, a condition or circumstance, which under natural, divine, or Church law, renders a marriage unlawful or invalid. An impediment may be either diriment or impedient.

IMPETRATION. Act of procuring by entreaty. One of the four ends for which the Mass is offered.

INDIFFERENTISM. State of those who profess unconcern about belief, as well as practice, denying that there is any duty to believe and practice the true religion. Indifferentists sometimes hold that all religions are equally good.

INDULT. A special privilege granted by the pope to bishops and other ecclesiastics, as exemption from some canonical duty. Also, certain privileges which bishops may grant to their priests or to their people.

INFIDEL. One who has not been baptized; i.e., a Jew, or a Mohammedan.

INQUISITION. This may be canonical, which is the preliminary inquiry made according to Canon Law into any accusation against a cleric before he is admonished or put on trial.

The Inquisition may also refer to the Spanish Inquisition. This was a mixed tribunal with the civil element predominating, established by Ferdinand and

Isabella, in Spain, in 1481. Its principal purpose was to seek out the convert Mohammedans and Jews who were suspected of wishing to return to their old religion. At a later date the scope of the Inquisition was broadened to include crimes of murder, immorality, smuggling, usury, and other offenses. Although there were many abuses of this practice, they were not due to the Church's part in them. The popes protested against the excesses of the Inquisition, but without success.

INTERDICT. A censure by which the faithful, while remaining in communion with the Church, are deprived of certain sacred things enumerated in the law, because of serious violations of Church laws. An interdict may be general or particular, local or personal. An interdict on a state or diocese can be imposed only by the Holy See; but a bishop may impose an interdict on a parish, on other local groups, or on a person.

INTOLERANCE. Want of toleration of the opinions or practices of others. Catholics should have no patience with error, but should be tolerant with the erring.

ITINERARY. Prayers, including the *Benedictus*, recited by members of a community when clerics set out upon a journey, especially to a foreign country, or upon a missionary venture.

JANSENISM. A theological system named after its author, Cornelius Jansenius, Bishop of Ypres, France. This system contended that human nature has been radically corrupted by original sin, and that man is not free to resist either the delectations of grace or concupiscence. It further stated that Christ did not die for all, but only for those who are predestined to salvation, and that the Sacraments can be received only after long and severe preparation. Jansenists looked upon Communion as a reward, rather than as a remedy.

JUBILEE. A year for the remission of sin and of its penal consequences. This is celebrated every twenty-five years in Rome. It lasts from Christmas to Christmas, and is extended to the whole Church the following year. The chief ceremony is the opening at the beginning, and the closing at the end, of the "holy doors" in each of the basilicas which the pilgrims visit in Rome, two of them being St. Peter's and St. John Lateran, to symbolize the right of sanctuary formerly observed in these churches. The conditions governing the gaining of a jubilee are to make a number of prescribed visits to certain churches, and pray for the intention of the pope. Besides, Confession and Communion, together with almsgiving, are necessary to gain the plenary indulgence always offered. An extraordinary jubilee is granted at any time to commemorate some great event.

KYRIALE. A book of eighteen Masses in plain chant, containing the notes for chanting the Ordinary of the Mass. Each Mass is indicated by a number and a Latin name; and although assigned to a particular feast or season of the year, any one of them may be used upon any occasion, or various parts of the different Masses may be combined.

LAICISM. Doctrine of anticlerical proponents of a separation of Church and State. These proponents strive by means of governmental supervision and control to rule functions that rightfully belong in the province of the Church: education, marriage, hospitals, and charitable organizations. A laïcistic program, denying the value of religious ideals for the civic, political, and social life of man, prevents the Church from functioning as extensively as she should.

LATY. The people, as distinguished from the clergy. The term is also applied to any person considered as not belonging to a certain profession, such as medicine, art, or drama.

LATRIA. The technical name for homage due to God because of His infinite excellence and rights, and man's complete submission to Him.

LAUDS. That part of the office, or breviary, made up of psalms of praise. It derives its name from the Latin *laus* meaning "praise." It consists of five antiphonal psalms, chapter, hymn—the *Benedictus*—and orations.

LIMBO. The abode of those souls excluded from heaven through no fault of their own, such as those who die without having received the Sacrament of Baptism. The souls committed to Limbo spend their eternity in natural happiness, but without the vision of God.

LITANY. Originally a supplicatory prayer, especially when liturgical or ceremonial; now, a liturgical prayer in which one leads and others respond. The same form of response is repeated in a number of succeeding clauses, and usually is penitential in character.

MAGNIFICAT. The canticle which the Blessed Virgin uttered when she was greeted by her cousin Elizabeth, after the Annunciation had taken place. It is included in the Roman Breviary for Vespers daily throughout the year, and is often sung on solemn occasions.

"My soul magnifies the Lord, and my spirit rejoices in God my Saviour;
Because He has regarded the lowliness of His handmaid;
For behold, henceforth all generations shall call me blessed;
Because He who is mighty has done great things for me,
And holy is His name.

And for generation upon generation in His mercy, to those who fear Him
He has shown might with His arm.

He has scattered the proud in the conceit of their heart.

He has put down the mighty from their thrones, and has exalted the lowly.

He has filled the hungry with good things,

And the rich he has sent away empty.

He has given help to Israel, His servant, mindful of His mercy—

Even as He spoke to our fathers—

To Abraham and to his posterity forever." (Luke 1:46, 55.)

MARIOLOGY. A branch of theology treating of the life and prerogatives of the Blessed Virgin and of the part she played in the redemption of mankind.

MARTYROLOGY. A catalogue of martyrs and other saints, according to the calendar.

MASTER OF CEREMONIES. The one in charge of the proceedings of a rite or ceremony on various occasions, such as assisting the celebrant at Mass.

MASTER OF NOVICES. He who trains novices of a religious order or congregation.

It is his duty to see that the time devoted to the period of the noviceship be passed in prayer, meditation, and the development of character. This involves a study of the life of Christ and of the saints, Church history, and the vows and the constitutions of his order. A mistress of novices performs similar duties in training young ladies to become sisters.

MATERIALISM. The doctrine that all spiritual phenomena are the result of organized matter, thus denying the existence of an immaterial soul.

MATINS. The first of the canonical hours. It is divided into three nocturns which comprise three psalms, three lessons, and three responses. Formerly, Matins was recited in the early morning hours, and some religious still do this, arising for this purpose about 2 a.m. Many religious orders or societies, however, anticipate Matins and Lauds by saying them on the evening previous to the day assigned for the various nocturns.

- MENOLOGY.** A calendar which contains the names and short sketches of the lives of the saints.
- MILLENNIUM.** The belief, based upon a false interpretation of the Apocalypse, that Christ and His saints will rule upon earth for a thousand years before the end of the world, during which time Satan will be bound.
- MIRACLE.** An unusual phenomenon that can be perceived by the senses, caused by God. It is reasonable to believe that since God made the laws of nature, He can suspend them at will, though all miracles are not a suspension of these laws. Catholics are bound to accept as a matter of faith the fact that miracles have occurred, and can occur, but they are not bound to accept each individual occurrence as a miracle until it has been settled by evidence.
- MODERNISM.** A system of philosophy or theology which, in endeavoring to reconcile the teachings of the Church with the discoveries and progress of modern science, ignores some of the fundamentals, and interprets the Scriptures to suit the views expressed. Also, the assumption that everything modern is more perfect than what preceded. Modernism was condemned by Pope Pius X, in 1907, as "an alliance between faith and false philosophy."
- MONK.** A term originally applied to hermits or anchorites, but which from an early period designated a member of a community of men living apart from the world under the vows of poverty, chastity, and obedience. It usually refers to members of those orders based on the rule of St. Benedict, rather than to the members of the mendicant orders, who usually are called *friars*.
- MONOTHEISM.** The religious system that admits belief in one, and only one, supreme God. Christian monotheism began with the establishment of the Church by Jesus Christ. There is also non-Christian monotheism, as professed by the Jews and the Mohammedans.
- MORAL THEOLOGY.** The science of human activity as it is directed toward its final supernatural end. It employs reason and revelation. Its field is the virtues; the commandments of God, of the Church, and of every lawful authority; and the Sacraments, the means of attaining virtue.
- MORTIFICATION.** Supernatural mortification is the act of practicing hardships, austerities, and penances as a means to progress in virtue.
- MOsaic.** 1. Referring to the law of Moses. 2. Work formed of cubes of marble, glass, etc., cut to a required shape, and pieced together in the form of a picture.
- MOTET.** A piece of Church music of moderate length, adapted to Latin words, and usually sung during the Offertory of the Mass.
- MYSTICAL BODY.** The name frequently applied to the Church, which is one in Christ, and to its members, Christ being the Head (*see Index*).
- MYSTICISM.** 1. The doctrine that communion with God and a knowledge of the divine essence may be attained through intuition or insight—that is, independently of the senses or processes of reason. 2. The ecstasy of those who have such insight, thus bringing them into a spiritual union with the eternal, and giving them knowledge of the supernatural. St. Bernard of Clairvaux and St. Bonaventure are the best known male mystics, whereas St. Teresa of Ávila is the outstanding figure among the women mystics.
- NECROLOGY.** Lists which contain the names of the dead for whose souls the faithful are to pray.
- NECROMANCY.** The pretended art of predicting future events by communication with the dead.
- NEOPHYTE.** Novice in a religious order, or a convert to Catholicism.

- "**NE TEMERE**" DECREE. An important article of matrimonial law, issued by Pope Pius X, which went into effect Easter, 1908. It extended to the whole world the *Tametsi Decree* of the Council of Trent. Its legislation has been for the most part incorporated in the Code.
- NONE.** In the Divine Office, the office of the ninth hour. It comprises a hymn, three psalms, antiphon, chapter, versicle, response, and prayer.
- NOVICE.** One who has entered a religious house, but who has not yet taken the vows; one undergoing a period of probation in preparation for the religious life.
- NOVIATE.** 1. The term of probation of a novice. 2. Also, the house or building in which the novices pass their time of probation under the special direction of a novice master or mistress.
- NULLITY.** State of invalidity—something of no legal force. 1. Of marriage, it is a fact resulting from a diriment impediment which permits a marriage to be declared invalid, whether or not it was entered into in good faith by one or both of the parties. Such a union, upon becoming known to the parties, must either be dissolved upon proof of its nullity by judicial process, or be regularized by revalidation. The decree of nullity is the declaration of a competent ecclesiastical court (the Sacred Rota) that a marriage is invalid, and therefore null. 2. Of sacred orders, it is a declaration of the Holy See of the nullity of the obligations of a cleric who was constrained to receive sacred orders because of grave fear, or because of some existing impediment at the time he was erroneously admitted to sacred orders.
- OBERAMMERGAU.** A village in Bavaria where the passion play is enacted every ten years by the people of the village, in fulfillment of a promise made in 1633 to obtain relief from the black death.
- OBSESSION.** The state of being attacked by the devil from without, by means of pictures presented to the senses and to the imagination.
- ORDO.** A list of the Masses and offices to be said within the year for a particular diocese, province, or religious order.
- PAGANISM.** A natural religion without true knowledge of God, but rather a belief in false gods and a degraded morality.
- PATRON.** One chosen by a nation, diocese, province, confraternity, religious family, as well as by other moral persons and places, with the confirmation of the Holy See, to act as its special advocate with God and to receive special honor by the place or society. Saints and angels only may be chosen; a mystery of religion cannot be a patron in a proper sense.
- PAULINE PRIVILEGE.** The authorization by which the Catholic Church dissolves the marriage of two unbaptized persons, when one is converted to the faith and the other will neither be converted nor live in peace, but tries to draw the converted person into sin. When the convert party remarries, the subsequent marriage dissolves the first, valid marriage.
- PENANCE.** 1. A Sacrament instituted by Christ for the remission of sins committed after Baptism. 2. The penalty imposed by a priest on a penitent in confession, usually in the form of prayer. 3. Self-imposed suffering as an expression of contrition for sin.
- PERJURY.** The confirming by an oath of a statement which the swearer knows to be false. It is a mortal sin against the virtue of religion, since it is calling upon God as witness to a lie. Anyone giving perjured evidence before an ecclesiastical court incurs suspension if he is a cleric, and a personal interdict if he is a layman.

- PETER'S PENCE.** A voluntary contribution made by Catholics and sent to Rome for the maintenance of the sovereign pontiff. Originally this was a tax of a penny on each house, collected on St. Peter's day, from which the name is derived.
- PIETA.** A representation of our Lady with Christ in her arms, after He had been taken down from the cross.
- PILGRIMAGE.** A journey to a shrine or sacred place for some pious purpose, such as to fulfill a vow to visit the shrine in question, to seek a cure from bodily ills, or to do penance.
- PORTIUNCULA.** An indulgence named after the little church near Assisi which was repaired by St. Francis. It was there that our Lord granted him this privilege as a reward for his labor of love. This indulgence has been extended to any church so designated by the bishop. It may be gained by all the faithful who, after Confession and Holy Communion, visit such churches between noon of August 1 and midnight of August 2; or, in exceptional cases, on the Sunday following. This is a *toties quoties* indulgence, and is applicable to the souls in purgatory.
- POSSESSION, DIABOLICAL.** A state in which an evil spirit, by God's permission, enters the body.
- POSTULANT.** One seeking admission to the religious life. A name given to a candidate for a religious order or society during the first few months of training.
- PRECEPT.** A command given directly to individuals, but not to a community. Law and precept, although frequently used to designate the same thing, are different by reason of their end.
- PRECES ET PIA OPERA.** The official publication of the Holy See listing all indulgenced prayers and spiritual exercises. It is known in the English translation as the *Raccolta*.
- PREDESTINATION.** The theory or teaching that God knows and consents to men's eternal damnation, despite their efforts to the contrary. This was the teaching of the Calvinists. The Church has condemned this theory many times. In another sense, predestination refers to God's government of the world, whereby He ordained from all eternity the events that occur in time, and thus destined all things beforehand to their appointed end.
- PRIME.** The first of the day hours of the Divine Office. It comprises a hymn, three psalms, little chapter, responsory, martyrology, brief lessons, and prayers invoking God's help for the day. Occasionally the Athanasian Creed and ferial prayers are added.
- PROFITATION.** Act of atonement. One of the three fruits of every good work, the other two being impetration and merit. One of the four ends of the Sacrifice of the Mass.
- PROXY.** One who acts in another's place, as a sponsor in Baptism. If the person chosen to be sponsor cannot be present at the ceremony, another can act in his place.
- QUADRAGESIMO ANNO.** The title of an encyclical issued by Pope Pius XI, in 1931, regarding the social reconstruction necessary in the world today. It was published forty years after the famous *Rerum Novarum* of Pope Leo XIII, hence its title. In it Pope Pius takes up the questions of industrial reform, modern social and economic problems, the work of the Church in solving these problems, the importance of Catholic teaching regarding the duties of the State,

the rights of labor, the rights of the Church, private property, proper distribution of wealth, just wages, family life, and similar problems.

RACCOLTA. A prayer book containing a collection of indulgenced prayers and devotions; also, the decrees granting these indulgences and the conditions necessary for gaining them.

REFORMATION. The name given to the religious, social, and political movement of the sixteenth century which ended in a revolt against the pope and the Catholic Church. It is now more accurately called the Protestant Revolt. Far from suppressing abuses, the so-called reformers added religious discord to the prevalent evils.

RELIQUARY. A vessel in which the theca containing relics is placed. It may be composed of a variety of materials, such as wood, iron, stone, glass, ivory, silver, or gold. Frequently it is ornamented with precious stones. It often resembles a small ostensorium. The theca may be removed when the relics are being venerated.

REPARATION. The act of making amends to God for the evil done by men, especially by rendering homage to Him in reparation for the irreverence done to the Blessed Sacrament. Reparation is frequently identified with devotion to the Sacred Heart of Jesus.

RERUM NOVARUM. The title of the encyclical issued by Pope Leo XIII, in 1891, on the condition of labor. It applies the traditional teaching concerning the rights and duties of property and the proper relation of employer and employee to modern labor conditions.

RESTITUTION. Compensation for an injury committed either by seizing and keeping what is not one's own, or by damaging another's person or property. Commutative justice demands that another's rights be respected, or if violated, that the injury be repaired, or its equivalent given to the person or his lawful heirs.

RETREAT. Retirement from worldly intercourse for the purpose of taking a spiritual inventory, and of gaining strength to combat daily trials. The time spent in retreat (usually a period of from three to ten days) is devoted to meditation, self-examination, silence, and spiritual exercises. Priests and religious make an annual retreat. Retreats for the laity are becoming more and more popular.

REVELATION, PRIVATE. Divine manifestations made by God to man. God made many revelations to Abraham, Moses, and the prophets. Many private revelations have been made to holy persons, such as those concerning the Sacred Heart made to St. Margaret Mary. The approval of private revelation by the popes means only that they contain nothing contrary to faith or morals. All are not bound to believe the accuracy of any of the details of private manifestations.

ROSE WINDOW. A circular window with tracery, generally radiating from the center, filled with stained glass blended exquisitely in colors and shapes, so named because of its fancied resemblance to a rose.

SACRILEGE. Irreverent treatment of anything consecrated to God or to religion—desecration, or profanation of something holy; a grave sin.

SACRISTAN. An officer who has the care of the sacristy, church, sacred vessels, and other things required by the ceremonial for any liturgical function. Wherever possible, the sacristan is a cleric or a religious.

SACRISTY. A room in a church where the sacred vessels and vestments are kept, and where the clergy prepare for ecclesiastical functions—a vestry.

SCALA SANTA. Twenty-eight, white, marble steps, which, according to tradition, formed the staircase leading to the praetorium of Pilate at Jerusalem, and hence were sanctified by the footsteps of our Lord during His passion. They were brought to Rome by St. Helena and are at present before the Sancta Sanctorum, near the Lateran. Pilgrims ascend these steps on their knees, in honor of our Lord's sufferings. An indulgence is granted for this devotional act. Imitations of the Scala Santa have been built elsewhere, and indulgences are sometimes attached to these replicas.

SCANDAL. Any word or action which is evil in itself, or has the appearance of evil, which is the occasion of another's spiritual ruin. Malicious scandal is showing bad example to inferiors by enticing others to sinful actions. Since it is diabolical, it is always a mortal sin, because it is committed for the express purpose of offending God and causing the ruin of another's soul.

When an action is not evil, but is taken as such, either through ignorance or weakness, it is called scandal of weak brethren. It is not a sin unless the one committing it has reason to believe that someone will sin through his action; for instance, if a person who is dispensed from the law on a day of abstinence eats meat in the presence of those not aware of the fact, some may take scandal from his actions.

Pharasaical scandal is a sin to the one who takes scandal, and not to the one who apparently gives it. In this case, a person takes scandal from the actions of another, even when those actions are good, by deliberately attributing to them some bad intention, or because of the malice that dwells in the person taking scandal.

SCHISM. Term applied by the Fathers and theologians to a formal separation from the Church, in which a secession from the regular constituted ecclesiastical authority takes place. It does not imply a denial of any dogma of faith, which is heresy. All heretics are schismatics, however. Anyone guilty of an external act of schism is *ipso facto* excommunicated.

SCHOLASTICISM. The philosophy of the learned men of the Middle Ages, the chief object of which was the reconciliation of the Christian faith with reason. Scholastic philosophers developed a characteristic method of investigation and exposition known as the scholastic method, which they applied both in philosophy and in theology.

SEMINARY. A school where candidates are prepared for the priesthood.

SEVEN LAST WORDS. The devotion of the three hours, observed from midday on Good Friday, commemorating the seven last words of Christ, uttered after being nailed to the cross. These words are: "Father, forgive them for they know not what they do." To the penitent thief He said: "Amen, Amen I say to thee, this day shalt thou be with Me in Paradise." To the Blessed Virgin and St. John: "Woman, behold thy son: son, behold thy Mother." To His Eternal Father: "My God, My God, why hast Thou forsaken Me?" Later, He said: "I thirst." When every prophecy foretold of Him had been fulfilled: "It is consummated." Bowing His Head, He said: "Father, into Thy hands I commend My Spirit."

SEXT. The sixth hour in the Divine Office, comprising an invariable hymn, three variable psalms, each with an antiphon, little chapter, versicle, and response, and oration proper to the day.

SEXTON. An underofficer of the church, whose office it is to take care of the church paraphernalia, as well as to ring the bells, to tend the heating apparatus,

- and to perform other maintenance duties. His duties are similar, though more menial in nature, to those of a sacristan, from which this word is corrupted.
- SIMONY.** The exchange of something spiritual for something material—a deliberate purchase or sale for a temporal price of a spiritual thing, or something annexed to it. This is a mortal sin unless the matter concerned is slight. The name is taken from Simon Magus, who sought to buy from St. Peter the power of bringing down upon people the Holy Ghost in Confirmation.
- SLANDER.** Attributing to another a fault of which one knows him to be innocent; it is doubly sinful because it destroys a good name and is based on a lie.
- SOCIALISM.** A social-economic system based on the doctrines of Karl Marx, which advocates the common ownership of the means of production and exchange of wealth. In its original program, socialism was revolutionary rather than parliamentary; but in practice socialists have formed political parties, sought seats in parliament, and endeavored to influence government.
- SPIRITISM.** The attempted communication with spirits of the unseen world, whether good or bad, by such means as seances, table tapping, and the Ouija board. Spiritism is severely condemned by the Church and it is strictly forbidden.
- SPIRITUAL BOUQUET.** An offering to God of religious practices and devotions for someone, either living or dead.
- SPIRITUAL TREASURY.** The infinite merits of Christ and the superabundant merits of the Blessed Virgin Mary and of the saints, from which the Church may draw to confer spiritual benefits such as the granting of indulgences.
- STIGMATA.** Wounds resembling the wounds of our Lord, miraculously produced in the bodies of some of the servants of God. Stigmatization only exists among ecstasies, and is preceded and accompanied by very severe suffering, physical and mental, which renders the subject conformable to Jesus' suffering. The most notable recipient of the stigmata was St. Francis of Assisi; September 17 is kept as the feast of the Stigmata of St. Francis.
- STIPEND.** An offering freely made by the faithful for the support of the priest, or for the celebration of a Mass.
- "TAMETSI" DECREE.** An important article of matrimonial law (now superseded by the *Ne Temere Decree*) the principal result of which was to declare null any marriage of baptized persons attempted otherwise than in the presence of two witnesses and the parish priest or the bishop, or a delegate of either. The "Tametsi" was never in force in New York, nor in most places in the United States.
- TE DEUM.** A hymn of thanksgiving said at Matins and upon various occasions such as the election of a pope, the consecration of a bishop, the canonization of a saint, the profession of a religious, and the publication of a treaty of peace.
- TEMPORAL POWER.** The rule of the Church in earthly possessions. The right of the pope to possess and govern the patrimony of St. Peter.
- TEMPTATION.** A solicitation to sin. It may arise from concupiscence, which is the result of original sin; from the devil; or from the things, events, or persons of the world. Temptation itself is not sin, so long as the will does not consent to it. Every temptation overcome is an added merit won for heaven.
- TERCE.** The office of the third hour in the Divine Office, similar in structure to Sext and None.
- TERSANCTUS.** The Sanctus in the Roman Mass, so called because the word *Sanctus* is said thrice.

- THECA.** The case in which relics are placed before being exposed for veneration in a reliquary. After the relics have been placed therein, it must be securely sealed and authenticated by competent authority before being exposed for veneration.
- THEISM.** The philosophical system opposed to atheism — the belief in the existence of God, though not always admitting a personal God, and commonly rejecting belief in the Christian view of God — the Trinity, the Incarnation, and the moral responsibility of man.
- THEOLOGY.** The science of God and things belonging to God — the sacred teaching of divine things from those which have been revealed.
- THOMISM.** This refers to the teachings of theologians and philosophers who base their beliefs chiefly on those professed by St. Thomas Aquinas.
- TOLERATION.** Generally refers to a kindly attitude toward persons professing a religion other than one's own. Sometimes referred to as freedom of worship. While there can be no toleration of error itself, there can and should be charity and justice to *persons* who are sincerely in error.
- TRADITION.** The handing down of information, doctrines, and practices through successive generations. Much revealed tradition was incorporated in the writings of the Fathers of the Church, the liturgical books containing prayers and ceremonies used in the celebration of the Eucharist, the administration of the Sacraments, and in inscriptions found in churches, tombs, and other Christian monuments. Tradition is necessary as it supplies certain information which the Bible does not give.
- TRANSUBSTANTIATION.** The word officially approved by the Council of Trent as aptly expressing the marvelous and singular changing of the entire substance of bread into the entire substance of the Body of Christ, and of the entire substance of wine into His Blood, the accidents or appearances only of bread and wine remaining in the Sacrament of the Eucharist.
- TRIDUUM.** A three days' prayer or celebration, public or private, especially in preparation for a feast.
- TRINATION.** The privilege granted to priests of saying three Masses on Christmas and All Souls' Day.
- TRISAGION.** A Greek word meaning literally the same thing as the Latin *Tersanctus*, but applied to the Greek formula, "Holy God, Holy Strong One, Holy Immortal One, have mercy on us," a hymn chanted on Good Friday.
- URBI ET ORBI.** To the city and to the world — said of the solemn blessing given by the pope from St. Peter's after his election, and in front of the chief basilicas on certain feasts.
- VATICAN CITY.** The temporal domain of the pope — a collection of buildings extraterritorial to Italy. The Basilica of St. Peter's, sacred as the burial place of the prince of the Apostles and of many popes, is among them. Many serve the purposes of art and science, or are employed for the administration of the official business of the Church. The Vatican library, the Vatican archives, and the Vatican observatory are among these former buildings.
- VIRGIN BIRTH.** The miraculous bearing of Christ, the Son of God, by Mary, while she, by divine intervention, remained a virgin. It is a dogma of the Church that the Child born of Mary was conceived by the Holy Ghost, and that Mary remained a virgin throughout her life. This doctrine is not to be confused with the doctrine of the Immaculate Conception of the Blessed Virgin Mary.

VIRTUE. A habit of the soul by which it is enabled to achieve good. A supernatural virtue is a habit enabling one to perform supernatural acts. Theologians distinguish intellectual virtues—intelligence, wisdom, knowledge, art, natural prudence; moral virtues—prudence, justice, temperance, and fortitude; and theological virtues—faith, hope, and charity.

VISIONS. Supernatural visions are due to the direct intervention of a power superior to man. Corporeal vision is a supernatural manifestation of an object to the eyes of the body; imaginative vision is the sensible representation of an object by the action of the imagination alone; intellectual vision takes place in the pure understanding, and not in the reasoning faculty. These three kinds are often found together, and are not necessarily connected with ecstasies or contemplation.

WITCHCRAFT. Dealing with the devil, either directly or through someone who has a compact with him, in order to secure the destruction of obnoxious persons, to recall the dead, and the like. The Church does not deny the possibility of human communication with evil spirits in rare instances, but she did oppose the persecutions which were leveled against so-called witches in the sixteenth and seventeenth centuries.

WORSHIP. Honor or reverence given to God. Veneration, or reverence in lesser degree, is paid to the saints and to relics.

ZEAL. Ardor and enthusiasm in the pursuit of a desire—love in action, manifested in propagating the faith, in sanctifying souls, and in making God better known.

RECOMMENDED READINGS

- Attwater, Donald, *A Catholic Dictionary* (New York: Macmillan Co., 1944).
 Broderick, Robert C., *Concise Catholic Dictionary* (Milwaukee: The Bruce Publishing Co., 1944).
 Pallen, Conde B., and Wynne, John (Editors), *New Catholic Dictionary* (New York: Universal Knowledge Foundation Co., 1929).
 Weidenham, Rev. Joseph L., S.T.L., *The A B C of Catholic Teaching* (Baltimore: Kenmore Productions, 1932).

CHAPTER XXV

ABBREVIATIONS IN FREQUENT USE

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| A.A. | Augustinians of the Assumption, or Assumptionists. |
| A.A.S. | <i>Acta Apostolicæ Sedis</i> — The Acts of the Apostolic See (The official Vatican paper). |
| Abp. | Archbishop. |
| A.C. | <i>Ante Christum</i> — Before Christ. |
| A.D. | <i>Anno Domini</i> — Year of Our Lord |
| Adm. | Administrator. |
| A.N. | Abbot Nullius. |
| Ant. | Antiphon. |
| Apoc. | Apocalypse. |
| B. | <i>Beatus</i> — Blessed. |
| B.C. | Before Christ. |
| B.C.L. | Bachelor of Canon (or Civil) Law. |
| B.D. | Bachelor of Divinity. |
| Bp. | Bishop. |
| Bro. | Brother. |
| B.T. | Bachelor of Theology. |
| B.V. | <i>Beata Virgo</i> — Blessed Virgin. |
| B.V.M. | <i>Beata Virgo Maria</i> — Blessed Virgin Mary. |
| Card. | Cardinal. |
| C.C.F. | Congregation of the Brothers of Charity. |
| C.C.J. | Congregation of Charity of the Sacred Heart of Jesus. |
| C.F.A. | Congregation of Alexian Brothers. |
| C.F.C. | Brothers of Charity. |
| C.F.P. | Brothers of the Poor of St. Francis. |
| C.F.X. | Brothers of St. Francis Xavier. |
| C.I.C. | <i>Codex Iuris Canonici</i> — Code of Canon Law. |
| C.I.C.M. | Congregation of the Immaculate Heart of Mary. |
| C.J.M. | Congregation of Jesus and Mary (Eudists). |
| C.M. | Congregation of the Missions (Vincentians, or Lazarists). |
| C.M.F. | Missionary Sons of the Immaculate Heart (Claretians). |
| Conf. | Confessor. |
| Congr. Orat. | Congregation of the Oratory (Oratorians). |
| C.P. | Congregation of the Passion (Passionists). |
| C.P.P.S. | Congregation of the Most Precious Blood. |
| C.P.S. | Stigmatine Fathers. |
| C.R. | Congregation of the Resurrection |
| C.R.C.S. | Clerks Regular of the Congregation of Somaschi. |
| C.R.I.C. | Canons Regular of the Immaculate Conception. |
| C.R.L. | Canons Regular of the Lateran. |
| C.R.M. | Minor Clerks Regular. |

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| C.R.M.D. | Clerks Regular of the Mother of God. |
| C.R.-M.I. | Clerks Regular Ministering to the Insane (Camillians). |
| C.R.P. | Congregation of the Reformed Premonstratensians. |
| C.R.S.P. | Barnabites. |
| C.R.T. | Clerks Regular Theatine. |
| C.S.B. | Congregation of St. Basil (Basilians). |
| C.S.C. | Congregation of Holy Cross. |
| C.S.C.B. | Clerks of St. Charles Borromeo. |
| C.S.P. | Congregation of St. Paul (Paulists). |
| C.SS.CC. | Congregation of the Sacred Hearts of Jesus and Mary. |
| C.S.Sp. | Congregation of the Holy Ghost. |
| C.SS.R. | Congregation of the Most Holy Redeemer (Redemptorists). |
| C.S.V. | Clerics of St. Viator. |
| C.Y.O. | Catholic Youth Organization. |
| D.C.L. | Doctor of Canon (or Civil) Law. |
| D.D. | Doctor of Divinity. |
| D.N. | Dominus Noster — Our Lord. |
| D.N.J.C. | Dominus Noster Jesus Christus — Our Lord Jesus Christ. |
| Doct. | Doctor. |
| Dom. | Dominica — Sunday. |
| D.O.M. | Deo Optimo Maximo — To God, the Best and Greatest. |
| D.S.S. | Doctor of Sacred Scripture. |
| D.V. | Deo Volente — God willing. |
| F.D.P. | Sons of Divine Providence. |
| F.M.S. | Marist Brothers. |
| Fr. | Father or Frater (Brother). |
| F.S.C. | Brothers of the Christian Schools (Christian Brothers). |
| F.S.C.J. | Congregation of the Sons of the Sacred Heart (Rosminians). |
| I.C. | 1. Fathers of the Institute of Charity. 2. Brothers of Christian Instruction (La Mennais Brothers). |
| I.R. | Irremovable Rector. |
| J.C. | Jesus Christus — Jesus Christ. |
| J.C.B. | Bachelor of Canon Law. |
| J.C.D. | Doctor of Canon Law. |
| J.D.D. | Doctor of Law. |
| J.M.J. | Jesus, Mary, Joseph. |
| J.U.D. | Doctor of Both Laws (Canon and Civil). |
| K.H.S. | Knight of the Holy Sepulchre. |
| K.P. | Knight of Pius IX. |
| K.S.G. | Knight of St. Gregory. |
| K.S.S. | Knight of St. Sylvester. |
| L.J.C. | Laudetur Jesus Christus — Praised be Jesus Christ. |
| L.S.S. | Licentiate of Sacred Scripture. |
| M.I.C. | Marian Fathers. |
| MM. | Martyrs. |
| M.M. | 1. Catholic Foreign Mission Society of America (Maryknoll Missioners). |

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| M.P. | 2. Foreign Mission Brothers of St. Michael. |
| M.S. | Motu Proprio. |
| M.S.C. | Missionary Fathers of LaSalette. |
| | 1. Missionaries of the Sacred Heart. |
| | 2. Missionaries of St. Charles. |
| M.S.F. | Missionaries of the Holy Family. |
| Msgr. | Monsignor. |
| M.S.SS.T. | Missionary Servants of the Holy Trinity. |
| N.C.C.M. | National Council of Catholic Men. |
| N.C.C.W. | National Council of Catholic Women. |
| N.C.W.C. | National Catholic Welfare Conference |
| N.D. | Notre Dame — Our Lady. |
| N.T. | New Testament. |
| O.C. | Order of Charity. |
| O.Camald. | Camaldolese Order. |
| O.Carm. | Carmelite Order. |
| O.Cart. | Carthusian Order. |
| O.Cist. | Cistercian Order. |
| O.C.R. | Order of Cistercian Reform. |
| O.C.S.O. | Order of the Cistercians of the Strict Observance (Trappists). |
| O.D.C. | Order of Discalced Carmelites. |
| O.D.M. | Mercedarian Fathers. |
| O.F.M. | Order of Friars Minor (Franciscans). |
| O.F.M.Cap. | Order of Friars Minor Capuchin. |
| O.M. | Minims of St. Francis of Paula. |
| O.M.C. | Order of Minors Conventual. |
| O.Merced. | Order of Mary for the Redemption of Captives. |
| O.M.I. | Oblates of Mary Immaculate. |
| O.P. | Order of Preachers (Dominicans). |
| O.Praem. | Order of Praemonstratensians (Norbertine Fathers). |
| O.R.S.A. | Order of Recollects of St. Augustine. |
| O.S. | Order of Servites. |
| O.S.A. | Order of the Hermits of St. Augustine (Augustinians). |
| O.S.B. | Order of St. Benedict (Benedictines). |
| O.S.B.M. | Order of St. Basil the Great (Basilians). |
| O.S.C. | Oblates of St. Charles. |
| O.S.Cam. | Order of St. Camillus (Camillian Fathers). |
| O.S.C.R. | Canons Regular of the Holy Cross (Crosier Fathers). |
| O.S.D. | Order of St. Dominic (Third Order Members). |
| O.S.F. | 1. Order of St. Francis (Third Order Members). |
| | 2. Missionary Brothers of St. Francis. |
| O.S.F.C. | Order of Friars Minor Capuchin of St. Francis. |
| O.S.F.S. | Oblates of St. Francis de Sales. |
| O.S.H. | Order of St. Jerome (Hieronymites). |
| O.S.J. | Oblates of St. Joseph. |
| O.S.J.D. | Order of St. John of God (Brothers of Mercy). |
| O.S.M. | Order of the Servants of Mary (Servites). |
| O.SS.T. | Order of the Most Holy Trinity (Trinitarians). |
| O.S.U. | Order of St. Ursula (Ursulines). |

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| O.T. | Old Testament. |
| P.A. | Prothonotary Apostolic. |
| P.C. | Pax Christi — Peace of Christ. |
| P.N. | Prelate Nullius. |
| Pont. Max. | Pontifex Maximus — Supreme Pontiff. |
| Pr. | Priest. |
| P.R. | Permanent Rector. |
| P.S.C.J. | Society of Priests of the Sacred Heart of Jesus. |
| P.S.M. | Pious Society of Missions (Pallottine Fathers) |
| P.S.S. | Priests of St. Sulpice (Sulpicians). |
| P.S.S.C. | Pious Society of the Missionaries of St. Charles. |
| R.D. | Rural Dean. |
| Rev. | Reverend. |
| R.I.P. | Requiescat in Pace — May he (she) rest in peace. |
| R.M.M. | Religious Missionaries of Marianhill. |
| R.P. | Reverendus Pater — Reverend Father. |
| R.S.H. | Religious of the Sacred Heart. |
| Rt. Rev. | Right Reverend |
| S.A. | Franciscan Friars of the Atonement. |
| S.C. | Congregation of St. Francis de Sales (Salesians). |
| S.C.J. | Society of Priests of the Sacred Heart of Jesus. |
| S.D.S. | Society of the Divine Saviour (Salvatorian Fathers) |
| S.F.S.C. | Brothers of the Sacred Heart. |
| S.J. | Society of Jesus (Jesuits). |
| S.M. | Society of Mary (Marists). |
| S.M.A. | Society of the African Missions. |
| S.M.I.C. | Missionary Sisters of the Immaculate Conception |
| S.M.M. | Fathers of the Company of Mary. |
| S.Off. | Congregation of the Holy Office. |
| S.O.S.B. | Sylvestrine Benedictines. |
| S.P. | 1. Sanctus Petrus — St. Peter. 2. Sanctissimi Pater — Most Holy Father. 3. Summus Pontifex — Supreme Pontiff. |
| S.P.M. | Society of the Fathers of Mercy. |
| S.Poen. | Tribunal of the Sacred Penitentiary. |
| Sr. | Sister. |
| S.R.C. | Congregation of Sacred Rites. |
| S.S.C. | Chinese Mission Society of St. Columban. |
| SS.D.N. | Our Most Holy Lord. |
| S.S.E. | Society of St. Edmund. |
| S.S.J. | St. Joseph's Society of the Sacred Heart (Josephites). |
| S.S.N.D. | School Sisters of Notre Dame |
| S.S.P. | Pious Society of St. Paul. |
| S., St., Sts., SS. | Saint, Saints. |
| S.S.S. | Fathers of the Blessed Sacrament. |
| S.T.B. | Bachelor of Sacred Theology. |
| S.T.D. | Doctor of Sacred Theology. |
| S.T.L. | Licentiate of Sacred Theology. |
| S.T.M. | Master of Sacred Theology. |
| S.T.P. | Professor of Sacred Theology. |

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| S.V.D. | Society of the Fathers of the Divine Word. |
| S.V.P. | Society of St. Vincent de Paul. |
| T.O.R. | Third Order Regular of St. Francis. |
| T.P. | Tempore Paschale — The Easter Time. |
| T.Q. | Toties Quoties. |
| V.A. | Vicariate Apostolic. |
| Ven. | Venerable. |
| V.F. | Vicar Forane (rural dean). |
| V.G. | Vicar-General. |
| Virg. | Virgin. |
| V.Rev. | Very Reverend. |
| V.T. | Old Testament. |
| W.F. | White Fathers (Missionaries of Africa). |

PART VII

LIVES OF CLASS PATRONS AND SAINTS RECOMMENDED FOR STUDY

CHAPTER XXVI

INTRODUCTORY NOTES

There are as many methods of presenting the lives of saints to children as there are teachers. As with other topics treated in this volume, no hard and fast rule for application can be stated, since much depends upon the suggestions, and even the mandates, contained in the various syllabi. Each teacher, therefore, may select the plan best suited to the syllabus, the time schedule, and the children. For this reason, several suggestions, both general and particular, are presented herein. Many of these suggestions were made in answer to a questionnaire sent to several members of seven different religious communities in five different dioceses and archdioceses in the United States.

In presenting the lives of the saints to the children, the catechist should not be satisfied to teach facts alone. Indeed, the primary object is to help the pupils to realize their purpose in life, and to form their characters by setting before them examples worthy of emulation. There is no better way to train the characters of the children and to help them acquire virtue than by placing before them the examples of our Lord, our Blessed Mother, and the saints. The teacher can make known the important part which saints like Francis, John Bosco, Isaac Jogues, Thomas More, and others played in history by their acts of courage and sacrifice, and show how these saints demonstrated the teachings of Christ by their lives. When the saints are presented as they should be presented—as real live human beings who encountered struggles similar to those which confront the children, but who, because of their love for God, overcame themselves and faced difficulties bravely—children will appreciate them more and be more eager to imitate them. The saints must be made to live for them. Children must be shown how the saints acted toward their parents, friends, enemies, at school, in the practice of their religion, etc. Boys and girls must be told how they,

too, can become saints by performing their little daily duties in the proper spirit, and with the right intention. Reveal to them that the saints were tempted to sin, but won their crowns of glory because they overcame their temptations. In this way, children will become aware that the saints were flesh and blood, men and women, boys, and girls, whom they can imitate with profit, rather than superhuman beings who lived unnatural lives.

A saint from every walk of life should be presented to the children for study and emulation — young and old, St. Agnes and St. Joseph; rich and poor, St. Elizabeth of Hungary and St. Bernadette of Lourdes; good and bad, St. Thérèse and St. Augustine; brilliant and dull, St. Thomas Aquinas and St. John Baptist Vianney.

On the birthdays of national heroes teachers bring before the children's minds the reasons why these men live on in history, and urge them to strive to become like the men honored by imitating their good qualities. The saints were heroic characters, and since all boys and girls are hero-worshippers, why not bring to their attention models worthy of imitation? Children will be thrilled by the stories of Joan of Arc, Isaac Jogues, and others, and long to be like them, even as they sometimes long to be a second Lincoln, Madame Curie, or Pasteur.

The catechist's first task, then, is to bring the children to a deeper appreciation of the part which the saints should play in their lives. There are many ways of doing this which will suggest themselves to the ingenious teacher. One method is to explain to the class at the beginning of the school year why in Baptism each was given the name of a saint. Remind the children that they have patron saints as intercessors in heaven, as well as guardian angels who accompany them wherever they go. Ask each child to find out something about his patron saint. For this purpose the class or school library should be consulted. Perhaps an afternoon could be set aside to give each child an opportunity to tell something about his patron. See if each one can discover the outstanding traits or virtues of the saint whose name he bears, in order that he may imitate these traits and virtues.

Another way is to suggest that the children remember each other's feast day as well as birthday. Explain that a saint's feast day is the day of his death, and tell the children why this is so. Perhaps the teacher might set a good example by keeping a record of the feast days of the various members of the class, and presenting each with a holy picture or at least wishing each child a happy feast day on the morning of his or her feast. Try to develop in the children a real devotion to their patron saints, through such activities as daily prayer to them.

If children are preparing for Confirmation, this would be a good opportunity to discuss the outstanding virtues of several saints, and have the children decide which saints they wish to have as their patrons.

A custom formerly observed to some extent, and now highly recommended, is that of passing out slips at the beginning of each month on which is written the name of a saint and the virtue to be practiced during that month. The leaflets of the Apostleship of Prayer may be used advantageously for this purpose. Remind the children each morning to look at their slips, and to make a resolution to do their best during that day to practice the virtue recommended.

All this, however, is merely by way of introducing the children to the saints. But it should be the catechist's endeavor to make known to the children the history of some definite saints by a more thorough study of their lives. When no specific saints are recommended for study, a good plan is to read in the morning a short account of the saint for the day. This method, however, does not permit the pupils to assimilate much information about any one saint. It would be better for them to learn about fewer saints and put into practice what each teaches than simply to know the facts about a greater number of saints without making any effort to follow their example.

Where no provision is made in the syllabus for a definite plan in teaching the lives of the saints, and there is not much time in which to do so, one saint a month might be studied. At the beginning of the month, the teacher could relate the story of the saint for the month, giving the reason for selecting that particular saint, e.g., because of the dedication of the month, or because he or she is the outstanding saint whose feast occurs during that month. A little reminder might be put on the blackboard at the beginning of the month, giving the saint's name, the date of the feast, and the particular virtues to be practiced.

In presenting the facts of a saint's life, it is far better for the teacher to *tell* the story than to read it. In other words, the teacher should *know* the story. This makes more of an impression, and is more informal than reading. The children's attention will not be so readily distracted, and the teacher can watch the reactions of the audience. After telling the story, it is a good plan to question the children about it, not only to find out whether they were paying attention and to impress outstanding facts upon their minds, but also to find out what incidents appeal to the children most, and which saints they like best. These questions should likewise be prepared in advance, so that they will bring out ways by which the pupils can practice the virtue possessed by the saint in their everyday lives—at home, in school, and at play. Permit the children to make comparisons between the virtues and traits of the saint being discussed with those of secular heroes. For instance, one might ask in what way Lincoln resembled Peter Claver. The answer probably would be Peter Claver's desire to liberate the slaves. Or one could ask of what hero the children are reminded when they hear about St. Peter

Claver. Again, the teacher might suggest that perhaps the children know people who possess traits similar to those of the saint being discussed, and a few children should be permitted to relate instances. Volunteers may be called upon to find out more details about the life of the saint in question, the report to be made on a definite day. Why not correlate Christian doctrine with English occasionally, and include the topic "My Patron Saint" or "My Favorite Saint" in a list of titles from which a selection is to be made for writing compositions? Many pamphlets which are easily obtainable contain more detailed information than that included in the accompanying sketches. Frequently the class reader contains stories of different saints, or such stories may appear in the various magazines to which the children subscribe. "Timely Topic," a colored paper in comic-strip form, published by the Catechetical Guild, depicts the lives of various saints in serial form.

Each week of the month during which a certain saint is being "studied," a little different approach should be used to sustain interest. For example, the teacher might say the second week: "Last week we heard the story of St. Michael. Who can tell me something about him?" After one or several of the children have given back the original story, with perhaps some additional information, the teacher may continue: "How many would like to make up a little play about St. Michael and act it for the rest of the group?" Again a correlation may be made with the English lesson, and the children asked to write about some incident in the saint's life which they would like to dramatize. Since everyone learns to do by doing, dramatization is perhaps one of the best ways of presenting the lives of the saints. Some incident in the life of each saint included in this volume lends itself to dramatization. Since the children usually take more interest in a project if they work it out for themselves, a stage manager, coach, costumer, and other helpers should be selected. The principal characters may be selected by the teacher. It is well to include a "mob scene" so that those children who do not take special parts may have the opportunity at least to say a few words in concert, so no one will feel neglected. If a more elaborate setup is desired, there are innumerable plays on the various saints which may be purchased from several Catholic dramatic publishers listed below.¹ The teacher should always find something to praise in the playlet when it is presented, either in the dialogue, the manner of acting, or the way in which various characters enlivened their parts, so that the children will feel encouraged, and desire to imitate the virtue depicted.

The following week a scrapbook or combination notebook and scrapbook may be started. A picture of the saint may be pasted on one page, and an

¹ Ave Maria Press, Notre Dame, Ind.; Catholic Dramatic Movement, 1511 W. Wisconsin Ave., Milwaukee, Wis.; Catholic Theater Conference, Catholic University of America, Washington, D. C.; Dramatic Publishing Co., 80 Van Buren St., Chicago, Ill.; Moynahan's Entertainment Service, Fallbrook, Calif.; Queen's Work Press, 3115 So. Grand Blvd., St. Louis, Mo.

original composition on some incident in the saint's life, the main facts of his life, or a poem or hymn about the saint may be placed on the opposite page. Inexpensive pictures may be procured from various publishing houses.²

If the children live in an environment frequented by any of the saints, or if they have parents of the same nationality as the saint being discussed, this frequently helps to arouse interest. Many times, too, there are convents or monasteries of the same order as that to which the saint belonged. These institutions might be visited to show how others are carrying on the same work which the saints did while on earth.

The following chart, which dedicates each month to a particular saint for the several grades, is merely suggestive; the teacher may use her own judgment in making her selection:

CHART I

Dedication of the Months

| Months | Grades 1, 2, and 3 | Grades 4, 5, and 6 | Grades 7 and 8 |
|-----------|--------------------|------------------------|------------------------------|
| September | Holy Angels | St. Michael | St. Thomas Aquinas |
| October | Little Flower | St. Francis of Assisi | St. Dominic |
| November | St. Stanislaus | St. John Berchmans | St. Elizabeth of Hungary |
| December | Infant Jesus | St. Ann | Mary Immaculate |
| January | St. Agnes | St. Joan of Arc | St. Francis de Sales |
| February | St. Ann | St. Bernadette | St. John Bosco |
| March | St. Joseph | St. Joseph | St. Joseph |
| April | St. Tarcisius | St. Catherine of Siena | St. Paschal Baylon |
| May | Blessed Imelda | St. Rita of Cascia | St. John Baptist de la Salle |
| June | St. John Baptist | St. Anthony | St. Margaret Mary |

Charts II and III are general in nature. The first lists the saints included in this volume according to the occurrence of their feast days, beginning with the opening of the school year; and the second lists them in alphabetical order, so that a selection may be made on whatever basis is desirable.

CHART II

Saints Listed According to Feast Days

| Date of Feast | Name of Saint | Outstanding Virtues |
|---------------|--------------------------------|------------------------------|
| September 9 | St. Peter Claver | Zeal for souls |
| 29 | St. Michael | Courage |
| October 2 | Holy Angels | Obedience |
| 3 | St. Thérèse of the Child Jesus | Love of God |
| 4 | St. Francis of Assisi | Love of poverty |
| 15 | St. Teresa of Ávila | Patience |
| 17 | St. Margaret Mary Alacoque | Devotion to the Sacred Heart |
| November 3 | Blessed Martin de Porres | Charity |
| 4 | St. Charles Borromeo | Zeal for God's honor |
| 11 | St. Martin of Tours | Love of the poor |
| 13 | St. Stanislaus Kostka | Love of Mary |
| 19 | St. Elizabeth of Hungary | Charity |
| 22 | St. Cecilia | Good example |
| 26 | St. John Berchmans | Exactness in little things |

² Catechetical Guild, 128 E. 10th St., St. Paul, Minn.; Catholic Students' Press, 521-27 Vine St., Philadelphia, Pa.; Coop Parish Activities, Effingham, Ill.; Liturgical Press, St. John's Abbey, Collegeville, Minn.; St. Anthony's Guild Press, Paterson, N. J.

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| December | 2 | St. Frances Xavier Cabrini | Charity |
| | 3 | St. Francis Xavier | Zeal for souls |
| | 8 | Mary Immaculate | Purity |
| January | 25 | The Infant Jesus | Humility |
| | 4 | Mother Elizabeth Ann Seton | Courage |
| | 21 | St. Agnes | Purity and fortitude |
| February | 29 | St. Francis de Sales | Meekness |
| | 1 | St. John Bosco | Charity |
| | 6 | St. Dorothea | Fortitude |
| March | 7 | St. Thomas Aquinas | Wisdom |
| | 15 | St. Isaac Jogues | Fortitude |
| | 17 | St. Patrick | Zeal for souls |
| April | 19 | St. Joseph | Obedience |
| | 21 | St. Benedict | Prayerfulness |
| | 16 | St. Bernadette of Lourdes | Love of Mary |
| May | 17 | Kateri Tekakwitha | Self-control |
| | 30 | St. Catherine of Siena | Love of God |
| | 12 | Blessed Imelda | Love of the Blessed Sacrament |
| June | 15 | St. John Baptist de la Salle | Zeal for Catholic Education |
| | 17 | St. Paschal Baylon | Love of the Blessed Sacrament |
| | 22 | St. Rita of Cascia | Prayerfulness |
| July | 30 | St. Joan of Arc | Patience and courage |
| | 13 | St. Anthony of Padua | Devotion to the Infant Jesus and good use of the tongue |
| August | 21 | St. Aloysius Gonzaga | Purity |
| | 24 | St. John the Baptist | Recollection |
| | 9 | St. Thomas More | Cheerfulness |
| September | 19 | St. Vincent de Paul | Charity |
| | 25 | St. Christopher | Love of God |
| | 26 | St. Ann | Perseverance in prayer |
| October | 31 | St. Ignatius Loyola | Zeal for God's honor |
| | 4 | St. Dominic | Devotion to the rosary |
| | 9 | St. Jean-Marie Baptist Vianney | Zeal for souls |
| November | 15 | St. Tarsisius | Love of the Blessed Sacrament |
| | 20 | St. Bernard | Devotion to our Blessed Mother |
| | 28 | St. Augustine | Repentance |
| December | 30 | St. Rose of Lima | Purity |

CHART III

Saints Listed According to Name

| Name of Saint | Date of Feast | Outstanding Virtues |
|----------------------------|---------------|---|
| St. Agnes | January 21 | Purity and fortitude |
| St. Aloysius Gonzaga | June 21 | Purity |
| St. Ann | July 26 | Perseverance in prayer |
| St. Anthony | June 13 | Devotion to the Infant Jesus and good use of the tongue |
| St. Augustine | August 28 | Repentance |
| St. Benedict | March 21 | Prayerfulness |
| St. Bernadette of Lourdes | April 16 | Love of Mary |
| St. Bernard | August 20 | Devotion to our Blessed Mother |
| St. Catherine of Siena | April 30 | Love of God |
| St. Cecilia | November 22 | Good example |
| St. Charles Borromeo | November 4 | Zeal for God's honor |
| St. Christopher | July 25 | Love of God |
| St. Dominic | August 4 | Devotion to the rosary |
| St. Dorothea | February 6 | Fortitude |
| St. Elizabeth of Hungary | November 19 | Charity |
| St. Frances Xavier Cabrini | December 2 | Charity |
| St. Francis of Assisi | October 4 | Love of poverty |
| St. Francis de Sales | January 29 | Meekness |
| St. Francis Xavier | December 3 | Zeal for souls |
| Holy Angels | October 2 | Obedience |

| | | |
|--------------------------------|--------------|---------------------------------------|
| St. Ignatius Loyola | July 31 | Zeal for God's honor |
| Immaculate Conception | May 12 | Love of the Blessed Sacrament |
| Blessed Imelda | December 8 | Purity |
| Infant Jesus | December 25 | Humility |
| St. Isaac Jogues | March 15 | Fortitude |
| St. Jean-Marie Baptist Vianney | August 9 | Zeal for souls |
| St. Jean of Arc | May 30 | Patience and courage |
| St. John the Baptist | June 24 | Recollection |
| St. John Baptist de la Salle | May 15 | Zeal for Catholic education |
| St. John Borchmans | November 26 | Exactness in little things |
| St. John Bosco | February 1 | Charity |
| St. Joseph | March 19 | Obedience |
| Kateri Tekakwitha | April 17 | Self-control |
| St. Margaret Mary Alacoque | October 17 | Devotion to the Sacred Heart of Jesus |
| Blessed Martin de Porres | November 3 | Charity |
| St. Martin of Tours | November 11 | Love of the poor |
| St. Michael | September 29 | Courage |
| Mother Elizabeth Ann Seton | January 4 | Courage |
| St. Paschal Baylon | May 17 | Love of the Blessed Sacrament |
| St. Patrick | March 17 | Zeal for souls |
| St. Peter Claver | September 9 | Zeal for souls |
| St. Rita of Cascia | May 22 | Prayerfulness |
| St. Rose of Lima | August 30 | Purity |
| St. Stanislaus Kostka | November 13 | Love of Mary |
| St. Tarsisius | August 15 | Love of the Blessed Sacrament |
| St. Teresa of Ávila | October 15 | Patience |
| St. Thérèse of the Child Jesus | October 3 | Love of God |
| St. Thomas Aquinas | March 7 | Wisdom |
| St. Thomas More | July 9 | Cheerfulness |
| St. Vincent de Paul | July 19 | Charity |

Many teachers prefer to correlate the teaching of the saints with the teaching of some particular virtue. For instance, when treating the virtues opposed to the seven capital sins, the theological or moral virtues, or when trying to inculcate some particular character trait, it has often been helpful to discuss a saint who possessed the virtue in question, and to indicate how the saint acquired that virtue. A teacher might cite the example of St. Francis de Sales when teaching self-control, and emphasize the fact that he did not cease trying to overcome his fault until he succeeded. Some teachers select as the topic of their morning talk some virtue or desirable character trait to be practiced. How much more effective the morning talk would be if a concrete example from the life of a saint were used to illustrate the point, rather than an abstract story about John Jones who would not tell a lie, or Mary Green who was an honest girl!

For those teachers who may desire it, a yearly cycle by grades is shown in Chart IV. However, substitutions may be made at will, especially if some saint whose life must be taught in a particular diocese has been omitted from this list, as will no doubt be the case in some instances. Those saints of importance whose feasts occur during the summer vacation are inserted at a feasible time during the school year. Others, too, are not presented on their own feast, but at a more opportune time; i.e., St. Margaret Mary is

studied in June rather than in October, though an incidental mention should be made of her when her feast occurs. It will be noticed that the sketches of the saints are addressed to the children, especially the last paragraph of each. The purpose of this is to place before them the way in which they can imitate the outstanding virtue of the saint depicted. This was done so that those teachers who have neither the time nor the ability to retell the story in their own words may read the sketches verbatim.

For the first grade, one saint every two months should be a sufficient number. It is well to impress upon the little ones first of all that they have a guardian angel; next, that the Infant Jesus became a little Baby, grew up, suffered, and died for them; and then to relate the story of the little girl who loved Jesus so much that she received her First Holy Communion in a miraculous manner. The story of St. Joseph should tend to make tiny tots look up to him as their father, as well as the foster father of our Lord; and they should learn to reverence St. Ann as the mother of our Blessed Mother.

CHART IV - A

Grade I

| Month | Saint | Date of Feast | Virtue |
|-------------|----------------|---------------|-------------------------------|
| Sept.-Oct. | Holy Angels | October 2 | Purity |
| Nov.-Dec. | Infant Jesus | December 25 | Humility |
| Jan.-Feb. | Blessed Imelda | May 12 | Love of the Blessed Sacrament |
| March-April | St. Joseph | March 19 | Obedience |
| May-June | St. Ann | July 26 | Perseverance in prayer |

In the second and third grades, one saint a month might be readily studied, always with the object in view of having the children imitate the virtues of that saint; or at least of becoming so familiar with him or her that they will treat the saints as loving friends who will listen to their requests. The saints selected for these grades were chosen either for the virtues which they possessed; or because they are usually assigned to the lower grades for study, since many of them were children, or were very childlike in their manner of living.

CHART IV - B

Grade II

| Month | Saint | Date of Feast | Virtue |
|-----------|------------------|---------------|-------------------------------|
| September | Holy Angels | October 2 | Purity |
| October | St. Thérèse | October 3 | Love of God |
| November | St. Tarcisius | August 15 | Love of the Blessed Sacrament |
| December | St. Ann | July 26 | Perseverance in prayer |
| January | St. Agnes | January 21 | Purity and fortitude |
| February | St. Patrick | March 17 | Zeal for souls |
| March | St. Joseph | March 19 | Obedience |
| April | St. Bernadette | April 16 | Love of Mary |
| May | St. Dorothea | February 6 | Fortitude |
| June | St. John Baptist | June 24 | Recollection |

CHART IV — C

Grade III

| Month | Saint | Date of Feast | Virtue |
|-----------|--------------------------|---------------|---|
| September | St. Michael | September 29 | Courage |
| October | St. Francis of Assisi | October 4 | Love of poverty |
| November | St. Elizabeth of Hungary | November 19 | Charity |
| December | St. Francis Xavier | December 3 | Zeal for souls |
| January | Mother Elizabeth Seton | January 4 | Courage |
| February | St. John Bosco | February 1 | Charity |
| March | St. Joseph | March 19 | Obedience |
| April | St. Rose of Lima | August 30 | Purity |
| May | St. Paschal Baylon | May 17 | Love of the Blessed Sacrament |
| June | St. Anthony of Padua | June 13 | Devotion to the Infant Jesus and good use of the tongue |

In grades four and five the number of saints is increased to one approximately every two weeks. Provision has been made for those months which have fewer school days, because of several holidays or holydays, bringing the total to sixteen saints for the year. As before, the selection has been made on the basis of experience, recommendations of teachers in several dioceses, and knowledge gleaned from the various syllabi which were consulted.

CHART IV — D

Grade IV

| Month | Saint | Date of Feast | Virtue |
|-----------|--------------------------|---------------|-------------------------------|
| September | St. Peter Claver | September 9 | Zeal for souls |
| | St. Vincent de Paul | July 19 | Charity |
| October | St. Francis of Assisi | October 4 | Love of poverty |
| | St. Teresa of Ávila | October 15 | Patience |
| November | St. Stanislaus Kostka | November 13 | Love of Mary |
| | St. Cecilia | November 22 | Good example |
| December | Mary Immaculate | December 8 | Purity |
| January | St. Francis de Sales | January 29 | Meekness |
| February | Blessed Martin de Porres | November 3 | Charity |
| | Kateri Tekakwitha | April 17 | Self-control |
| March | St. Joseph | March 19 | Obedience |
| | St. Benedict | March 21 | Prayerfulness |
| April | St. Catherine of Siena | April 30 | Love of God |
| May | Blessed Imelda | May 12 | Love of the Blessed Sacrament |
| | St. Rita of Cascia | May 22 | Prayerfulness |
| June | St. Aloysius | June 21 | Purity |

CHART IV — E

Grade V

| Month | Name of Saint | Date of Feast | Virtue |
|-----------|------------------------|---------------|------------------------------|
| September | Mother Elizabeth Seton | January 4 | Courage |
| | St. Ignatius Loyola | July 31 | Zeal for God's honor |
| October | St. Dominic | August 4 | Devotion to the rosary |
| | St. Margaret Mary | October 17 | Devotion to the Sacred Heart |
| November | St. Charles Borromeo | November 4 | Zeal for God's honor |
| | St. John Berchmans | November 26 | Exactness in little things |
| December | Mary Immaculate | December 8 | Purity |
| January | St. Agnes | January 21 | Purity and fortitude |
| February | St. Thomas More | July 9 | Cheerfulness |
| | St. Christopher | July 25 | Love of God |

| | | | |
|-------|------------------------------|----------|-----------------------------|
| March | St. Patrick | March 17 | Zeal for souls |
| | St. Joseph | March 19 | Obedience |
| April | St. Bernadette of Lourdes | April 16 | Love of Mary |
| May | St. John Baptist de la Salle | May 15 | Zeal for Catholic education |
| | St. Joan of Arc | May 30 | Patience and courage |
| June | St. John Baptist | June 24 | Recollection |

For the sixth, seventh, and eighth grades one saint a week may not be too many to study. For some months, however, fewer names are listed, to allow for holidays and holydays, preparation for examinations, and for the examinations themselves. In some cases it will be noted that the same virtue is illustrated by more than one saint. This affords a good opportunity for a check-up on that particular virtue, or a comparison of the ways by which each saint attained perfection in the practice of a certain virtue. Some duplication will be noted in the various grades, particularly in these last three grades, since it is well to emphasize by repetition what the children should retain. Moreover, a different method of application may be used in the different grades, as was mentioned before. In the higher grades, much additional information should be required from the children, through the use of supplementary reading and research.

CHART IV — F

Grade VI

| Month | Name of Saint | Date of Feast | Virtue |
|-----------|--------------------------------|---------------|---|
| September | St. Michael | September 29 | Courage |
| | St. John Baptist Vianney | August 9 | Zeal for souls |
| October | St. Thérèse of the Child Jesus | October 3 | Love of God |
| | St. Francis of Assisi | October 4 | Love of poverty |
| | St. Dominic | August 4 | Devotion to the rosary |
| | St. Ysidorus | August 15 | Love of the Blessed Sacrament |
| | Blessed Martin de Porres | November 2 | Charity |
| November | St. Martin of Tours | November 11 | Love of the poor |
| | St. Augustine | August 28 | Repentance |
| | St. Elizabeth of Hungary | November 19 | Charity |
| | St. Francis Xavier Cabrini | December 2 | Charity |
| December | St. Francis Xavier | December 3 | Zeal for souls |
| | St. Francis de Sales | January 29 | Meekness |
| January | St. Ann | July 26 | Perseverance in prayer |
| | St. John Bosco | February 1 | Charity |
| February | St. Joan of Arc | May 30 | Courage and patience |
| | St. Bernard | August 20 | Love of our Blessed Mother |
| | St. Thomas Aquinas | March 7 | Wisdom |
| March | St. Isaac Jogues | March 15 | Fortitude |
| | St. Cecilia | November 22 | Good example |
| | St. Joseph | March 19 | Obedience |
| | Kateri Tekakwitha | April 17 | Self-control |
| April | St. John Baptist de la Salle | May 15 | Zeal for Catholic education |
| May | St. Vincent de Paul | July 19 | Charity |
| | St. Paschal Baylon | May 17 | Love of the Blessed Sacrament |
| | St. Rita of Cascia | May 22 | Prayerfulness |
| | St. Anthony of Padua | June 13 | Devotion to the Infant Jesus and good use of the tongue |
| June | | | |

CHART IV — G

Grade VII

| Month | Name of Saint | Date of Feast | Virtue |
|-----------|--------------------------------|---------------|-------------------------------|
| September | St. Rose of Lima | August 30 | Purity |
| | St. Michael | September 29 | Courage |
| October | St. Thérèse of the Child Jesus | October 3 | Love of God |
| | St. Dominic | August 4 | Devotion to the rosary |
| | St. Teresa of Ávila | October 15 | Patience |
| | St. Christopher | July 25 | Love of God |
| November | St. Stanislaus Kostka | November 13 | Love of Mary |
| | St. John Berchmans | November 26 | Exactness in little things |
| | St. Thomas More | July 9 | Cheerfulness |
| | St. Aloysius Gonzaga | June 21 | Purity |
| December | St. Francis Xavier | December 3 | Zeal for souls |
| | St. Isaac Jogues | March 15 | Fortitude |
| January | Mother Elizabeth Seton | January 4 | Courage |
| February | St. Agnes | January 21 | Purity and fortitude |
| | St. Ignatius Loyola | July 31 | Zeal for God's honor |
| | Kateri Tekakwitha | April 17 | Self-control |
| | St. Thomas Aquinas | March 7 | Wisdom |
| March | St. Patrick | March 17 | Zeal for souls |
| | St. Joseph | March 19 | Obedience |
| | St. Benedict | March 21 | Prayerfulness |
| April | St. Ann | July 26 | Perseverance in prayer |
| | St. Bernadette of Lourdes | April 16 | Love of Mary |
| | St. Catherine of Siena | April 30 | Love of God |
| May | St. Paschal Baylon | May 17 | Love of the Blessed Sacrament |
| | St. Augustine | August 28 | Repentance |
| | St. Joan of Arc | May 30 | Patience and courage |
| June | St. Vincent de Paul | July 19 | Charity |
| | St. Margaret Mary Alacoque | October 17 | Devotion to the Sacred Heart |

CHART IV — H

Grade VIII

| Month | Name of Saint | Date of Feast | Virtue |
|-----------|------------------------------|---------------|-------------------------------|
| September | St. Peter Claver | September 9 | Zeal for souls |
| | St. John Baptist de Vianney | August 9 | Zeal for souls |
| October | St. Francis of Assisi | October 4 | Love of poverty |
| | St. Teresa of Ávila | October 15 | Patience |
| | St. Thomas More | July 9 | Cheerfulness |
| | St. Bernard | August 20 | Devotion to Mary |
| November | St. Charles Borromeo | November 4 | Zeal for God's honor |
| | St. Martin of Tours | November 11 | Love of the poor |
| | St. Elizabeth of Hungary | November 19 | Charity |
| | St. Cecilia | November 22 | Good example |
| December | St. Frances Xavier Cabrini | December 2 | Charity |
| January | Mary Immaculate | December 8 | Purity |
| | St. Francis de Sales | January 29 | Meekness |
| February | St. Augustine | August 28 | Repentance |
| | St. John Bosco | February 1 | Charity |
| | St. Rose of Lima | August 30 | Purity |
| March | St. Tarcisius | August 15 | Love of the Blessed Sacrament |
| | St. Thomas Aquinas | March 7 | Wisdom |
| | St. Isaac Jogues | March 15 | Fortitude |
| | St. Joseph | March 19 | Obedience |
| April | St. Benedict | March 21 | Prayerfulness |
| | St. Aloysius Gonzaga | June 21 | Purity |
| | St. Catherine of Siena | April 30 | Love of God |
| May | St. John Baptist de la Salle | May 15 | Zeal for Catholic education |

| | | | |
|------|----------------------------|------------|--|
| | St. Rita of Cascia | May 22 | Prayerfulness |
| | St. John Baptist | June 24 | Recollection |
| | St. Anthony of Padua | June 13 | Devotion to the Infant Jesus and good use of the tongue |
| June | St. Margaret Mary Alacoque | October 17 | Devotion to the Sacred Heart |

The lives of several saints not included in this section will be found in Part I, Chapter II, under the various feasts.³ The Apostles likewise have been omitted purposely, as most Bible histories contain sufficient information regarding their lives.

Through a systematic presentation of the lives of the saints, the children should come to a realization that natural helps alone are not sufficient in forming their characters and acquiring virtue. They should be made to appreciate the fact that only by close co-operation with the grace of God will they attain to that degree of sanctity which will entitle them one day to be numbered among the blessed in heaven.

³ I.e., SS. Stephen, John Evangelist, and Blaise, as well as various feasts of our Lord and of our Blessed Mother.

CHAPTER XXVII

LIVES OF SAINTS ARRANGED ACCORDING TO SCHOOL YEAR

ST. PETER CLAVER

Patron of Negro Missions

SEPTEMBER 9

VIRTUE: ZEAL FOR SOULS

Peter Claver was born at Verdu, Catalonia, Spain, in 1580. Even as a child he was attracted to the Negro slaves, and wanted to do something to better their lot. At the age of twenty-two he entered the Society of Jesus, and was ordained on March 19, 1616.

After being ordained, Peter was sent to Majorca. Here he met the holy lay brother, Alphonsus Rodriguez, who had received a revelation concerning the saintly career of Peter. Alphonsus became Peter's spiritual guide; he foretold to him the labors he would undergo in the Indies, and the throne he would gain in heaven.

A little later Peter was sent to the slave mart of the West Indies at Cartagena, in Colombia. His compassion aroused anew at the condition of these unfortunate human beings, Peter consecrated himself by vow to their salvation. When the slaves—ill-treated, often starving and in rags—arrived at Cartagena on the slave ships, Peter brought them food, medicine, and clean clothes, and went down into the hold to nurse the sick and to baptize the dying. He would secure quarters for them in the slave district, so that they had a home to go to when they left the ship. Peter was the apostle, father, physician, and friend of the slaves, and called himself "the slave of the slaves." Many of the slaves suffered from loathesome diseases, but Peter did not shrink from them. Because he often covered the filthy nakedness of the slaves with his own cloak, it sent forth a miraculously sweet perfume.

Peter did not leave the slaves to themselves after they were settled in Cartagena. He instructed them in the Catholic faith by means of interpreters, and conducted missions so that they would not forget what they had been taught.

After nearly forty years of days spent laboring in the hot sun and in the filth and stench of the slave ships, and of nights given to prayer and penance, Peter contracted the plague. No one came near him to take care of him but one old Negro, who did not know what to do, and so was not of much assistance. When the people learned that Peter was dying, they streamed past his door in an endless procession. Peter blessed his beloved slaves with his dying breath, and went home to God in 1654 on our Blessed Mother's birthday, September 8. He was canonized by Pope Leo XIII on January 15, 1888. On July 7, 1896, the same pontiff declared him the patron of all missionary enterprises among Negroes throughout the world.

Why did so many of the saints give bodily aid to the poor and neglected? It was because they hoped by practicing Christlike charity to teach the poor and unfortunate people about Christ. Never let an opportunity pass to help those in need, and to show by your example that you are a disciple of Christ.

ST. MICHAEL

Archangel

SEPTEMBER 29

VIRTUE: COURAGE

St. Michael, the Archangel, fought and overcame Lucifer, who rebelled at the thought of having to adore the Son of Mary, regardless of the fact that the Son of Mary would be God's Son as well.

The name *Michael*, which signifies "who is like God?" was given to the archangel after he had successfully conquered Satan and thrust him, with his followers, into hell. Michael used this word as a battle cry, as he summoned the faithful angels to fight against the rebels and to cast them from heaven.

As in the Old Testament Michael was the advocate of the people of God and interceded for them, so under the New Law he is commissioned to be the guardian, the defender of the Spouse of Christ, Holy Church. The Church uses the name of Michael in the confession of sins, as the protector of the Church, as the defender against Satan. Michael fights also for individual souls, to deliver them from the powers of darkness, especially at the hour of death.

It is said that when antichrist shall have set up his kingdom on earth, it is Michael who will once more unfurl the standard of the cross, sound the last trumpet, and binding together the false prophet and the beast, hurl them for all eternity into the burning pool.

All are called upon to fight the enemy in this life; and, in doing so, should not hesitate to call upon St. Michael the Archangel to help them overcome the wicked spirits who roam about the world seeking the ruin of souls. Everyone should frequently say the prayer, "St. Michael the Archangel, defend us in the day of battle, be our protector against the malice and wickedness of the devil."

HOLY ANGELS

Guardians and Messengers

OCTOBER 2

VIRTUE: OBEDIENCE

Angels are not saints, it is true; but, in order that you may learn to appreciate your guardian angel and realize the part which angels play in your lives, you are going to hear something about them.

Angels are pure spirits, that is, they have no bodies. They may be said to possess all virtues, rather than any particular one. But we think of them especially as being obedient, since in the great battle which took place in heaven the good angels remained faithful to God; that is, they determined to obey Him always and in everything. You therefore can try to make your obedience like that of the angels—obey God always and in everything.

God has given each soul whom He creates a guardian angel, because He knows that many dangers threaten those who pass through this life on their journey to eternity. Your guardian angel is your friend and guide. He is always at your side, night and day. Try to hear his voice warning you when you are tempted, and inspiring you to do good things. Remember the presence of your guardian angel, and remember that Jesus said, "They always see the face of My Father who is in heaven."

Besides granting each one of us a guardian angel, God has given His angels charge over all men. Many of them fulfill missions, and have been sent from time to time as messengers from God to man. Each of the nine choirs of angels has its particular duties, as it were—*Archangels* lend a higher kind of assistance in extraordinary cases; *Virtues* enter into the designs of God in regard to the salvation of men; *Powers* sustain men in the strifes and combats of life; *Principalities* rule kingdoms in the interests of religion; *Dominions* defend the supreme dominion of God upon earth; *Thrones* watch over the reign of God in souls; *Seraphim* and *Cherubim* labor to make larger flames of charity enter into the hearts of men. At the same time these celestial intelligences never lose sight of the presence of God. They adore Him unceasingly, they love Him, they pray to Him, they thank Him. They are the models of all virtues—charity, modesty, patience, religion, zeal, and the other virtues.

Try always to remember your guardian angel, and love to say with devotion the little prayer in his honor: "O Angel of God, my Guardian dear; to whom His love commits thee here; ever this day be at my side, to light and guard, to rule and guide. Amen."

ST. THÉRÈSE OF THE CHILD JESUS

"The Little Flower"

OCTOBER 3

VIRTUE: LOVE OF GOD

There are few indeed who have not heard of the "Little Flower" of Jesus. This saintly young girl entered an order whose members live away from the world. Yet, because of her ardent love for God and her desire to make God known and loved, God has permitted her to become one of his "popular" saints.

Thérèse Martin was born at Alençon, France, on January 2, 1873, the ninth child of Louis Martin, a wealthy lace manufacturer, and Zélie Guérin. Of these children five became religious, and one of the five is known as St. Thérèse of the Child Jesus.

The Martins were a happy family, brought up to fear and love God. Little Thérèse said later that she could not remember when she did not love God, and when she did not wish to make Him known and loved by all. She often imagined that she was playing with the Child Jesus, and because He is God, she could refuse Him nothing. Thus she learned to give up many little pleasures in order to please Him.

When Thérèse was quite young her mother died, and Mr. Martin took his family to Lisieux. Here Pauline and Marie tried to follow the example of their saintly mother in caring for the younger brothers and sisters. When Pauline left home to become a Carmelite nun, little Thérèse was inconsolable. She too wished to serve God in religion, and despite her youth she begged to be allowed to enter Carmel. She became very ill, and Thérèse joined her prayers with those of her sisters to our Blessed Mother. Miraculously cured of this illness, her desire to enter Carmel was stronger than ever. Her local bishop told her that the pope alone could permit her to enter, since she was only fourteen years old. Thérèse then persuaded her father to take her to the pope to ask his permission. Mr. Martin, who dearly loved his "little queen," took her on a pilgrimage to Rome, where Thérèse pleaded with Pope Leo XIII to allow her to enter Carmel. The pope, however, said only that if it were God's holy will, she would enter. When Thérèse was fifteen, the bishop granted the necessary permission.

Great as was her joy upon being granted this privilege, the parting with her father was a sad one, for they were very much attached to each other. After nine months as a postulant, Thérèse became a novice in the community. Dressed as a bride, she walked up the middle aisle of the chapel on her beloved father's arm. The iron gates separating the cloister from the world were opened, her father gave her into the care of the mother superior, and the gates were closed behind her forever.

Shortly after this, Mr. Martin was stricken with paralysis, became blind, and died. This was a blow to the young novice, but she continued to put her whole childlike heart into the keeping of the strict Carmelite rule of poverty and prayer. She asked for no exemptions, and refused those which were offered to her because of her youth. Often the older Sisters, in order to exercise her virtue, treated the young novice harshly. Sister Thérèse felt this treatment keenly, especially when ignored or corrected by her sister Pauline, who as Mother Agnes was her novice mistress. But her habit of offering everything to God was so strong that she did not falter.

Sister Thérèse wished to be considered a little one in God's garden. Therefore she took the "little way" to heaven, by doing the little things assigned her as well as she could. She had an intense love and respect for the priesthood. To show this love she "adopted" a missionary priest as her "brother." She offered her prayers and works for priests and for the success of missionaries.

After spending nine years in the convent at Lisieux the young Sister, who had been ailing for some time, became very ill with tuberculosis. Despite her weakness, she insisted upon doing her work as usual. Finally, however, at the age of but twenty-four, she succumbed to her illness and died September 30, 1897. While dying, she said: "After my death I shall let fall a shower of roses. I shall spend my heaven in doing good upon earth." Almost immediately after her death many miracles were reported through her intercession. So great and so many were the miracles done by her intercession that St. Thérèse of the Child Jesus was beatified, in 1923, by Pope Pius XI, and canonized by the same pontiff on May 17, 1925, only 28 years after her death. Her feast is celebrated on October 3. She has indeed "showered roses" upon those who invoke her.

There are many ways by which children can imitate the virtues of this lovable saint. Respect the priesthood, pray often for priests and missionaries, love to make God known to others, and do little things well. Often repeat this ejaculation: "Little Flower of Jesus, teach me thy 'little way.'"

ST. FRANCIS OF ASSISI

Founder of the Order of Friars Minor

OCTOBER 4

VIRTUE: LOVE OF POVERTY

"I have no other Spouse than my Lady Poverty!" Thus spoke the once well-dressed and meticulous Francis Bernardone, who had been a leader of the gallant youth of Assisi—a leader in their sports, in their adventures, and in the setting of fashion. Francis was the liveliest youth at every important social gathering. He was thrilled by the knights' stories of adventure and valor on the battlefield. But what had changed him from the once carefree and joyous idler to the travel-stained, bedraggled friar with simple habit of rough gray cloth bound at the waist by a rope? It was love of the Lady Poverty, as you shall see.

Francis had longed to become a soldier. His wish was realized when war was

declared between Assisi and the neighboring city of Perugia. Francis, together with several of his companions, was captured and cast into prison, where his ready laugh and happy jests kept up the spirits of his companions during the year they were imprisoned. However, the poor food and lack of comforts weakened Francis' constitution, and after his release he became seriously ill.

During his illness he had a vision, showing him the uselessness of his life and its selfishness. He resolved to amend his life, to break away from his rich and idle companions, and to draw closer to God and His poor, whom he had always aided when it did not cost him too much effort. Francis began to spend more time in church, also. Then he had a dream in which a beautiful marble palace appeared before him, filled with the arms of war. A voice said: "These are for you and your soldiers. Success will crown your efforts if you fight under my banner." Puzzled by this dream, Francis resolved to join the army of a famous general who was encamped near Assisi. He bade farewell to his parents and set out for camp. Night overtook him. As he slept he had another dream in which our Lord appeared and asked, "Francis, who can do more good for you, the master or the servant, the rich man or the poor man?"

"The master and the rich man," replied Francis. Then our Lord told him not to leave the Master and Owner of many riches, and explained that he was to return to Assisi and fight for the souls of men with weapons of prayer and penance. Francis returned and spent more time than ever in prayer and good works, and in caring for the sick, especially for the lepers, whom he had always before shunned.

One day, as Francis prayed before the altar of the small, half-ruined chapel of St. Damien, he heard a voice from the crucifix telling him to go and repair His church. Francis had no money for stone or other building materials, so he hurried to his father's shop and took from it bolts of silks, linen, and woolen goods, and sold them. The money that he got for them was to go to the priest. However, the good priest knew that he could not accept the money which Francis had obtained in this manner. Francis refused to take it back, and flung it through the window and asked leave to remain with the priest. Soon Peter Bernardone, the father of Francis and not a very generous man, discovered his loss and was very angry when he learned what had been done. In a rage he went to bring Francis home; but Francis, warned by his mother, fled and hid for some time in a cave. Some days later, ragged and disheveled, he emerged and tried to make his peace with his father. But Peter Bernadone had had enough of his son's "nonsense" and he told Francis to abandon his foolish ways or he would disown him before the bishop.

Francis joyously accompanied his father to the bishop, where upon hearing his father's accusations, he stripped himself of his clothes and said that from henceforth he would call none his father but God. The good bishop threw his own mantle around Francis, and encouraged him to continue in his new mode of life.

Francis returned to the little chapel of St. Damien, and with his own hands repaired the ruined walls. Evenings he went about the streets preaching penance and love of God. Many of his former companions laughed at him; but a few, inspired by his example, joined him in his mendicant life. He permitted the brothers to possess nothing of their own, and they begged what they needed for each day's sustenance.

In ten years the little group had spread all over Italy and into parts of

Switzerland, France, Germany, and Spain. Francis drew up a rule and constitutions for his order, which were approved by Pope Innocent III. Joy was the chief characteristic of Francis and his companions—they rejoiced in everything. Francis loved everything as a creature of God, and made such friends of animals and birds that they would come to him unafraid. Francis loved to sing. He composed many beautiful songs of praise to God, among which was the *Canticle to the Sun*. In the last verse of this song he praised God for "Sister Death."

Because of his great humility, Francis never became a priest. He gave over the government of his order to a superior-general, and devoted himself to prayer. One day while he was praying on Mount Alverno he saw approaching him a Seraph, having the body of a man, with six large wings covering his body and with the face of Christ. As he repeated his favorite aspiration over and over "My God and my all," the vision disappeared, and Francis became aware of stinging pains in his hands, feet, and side. He was privileged to be the first to receive the stigmata of our Lord. From that time on Francis spent even more time in prayer. He died on October 4, 1226, at the age of forty-five, longing to be with Christ, with whom he had so often conversed, and whom he tried so faithfully to imitate.

Poverty is no disgrace. Even though you may be poor in the goods of this world, you can be rich in graces if you bear your poverty for the love of Jesus, who came to earth and lived and died in poverty. If you are not poor, thank God for your good fortune, share your riches with others, and try to be poor in spirit, resolved to lose your possessions rather than to lose heaven through sin. Like St. Francis, adore God through His creatures—the flowers, the birds, and the animals. And like St. Francis, strive to imitate Jesus Christ ever more closely. Repeat the following aspiration often: "St. Francis, whom the Crucified Saviour so much loved and honored, grant us what we ask of thee."

ST. TERESA OF ÁVILA

Reformer of Carmelite Order

OCTOBER 15

VIRTUE: PATIENCE

Teresa y Ahumada, daughter of Alonso Sanchez de Capeda and his second wife of the y Ahumada family, was born at Ávila in Spain, on March 28, 1515. She had three sisters and nine brothers. Three of the children were from Alonso's first wife.

Teresa was an impetuous child. But from her early childhood she had a great love for God. At the age of seven she ran away, in the hope that she would be martyred by the Moors, and would thus see God. But her worried parents brought her back and made her remain in her own yard for several weeks. This did not daunt the little would-be martyr, for she set up a little hermitage, and retired there to pray and think about God.

When Teresa was twelve years old her mother died. The desolate girl called upon our Blessed Mother to be her mother. It was her firm conviction from that time on that Mary really took the place of her mother. At this time Teresa liked to read the lives of the saints and other pious books. Her sisters and cousins, however, were not so pious, and they gradually introduced novels to the young reader. As a result Teresa lost her taste for the things of God and became vain and careless in the practice of her religion. One day, however, God revealed to her the place in hell which would be hers, if she did not return to her former fervor. At once she abandoned the finery and pleasures she had come

to regard as necessary for her happiness, and decided to enter the Carmelite Order in her own city.

Teresa's life as a religious was one of ardent longing to come closer to God. But she had to overcome dryness of soul, depression, and many trials of every description before she reached her desired goal—union with God—which confirmed her soul in divine love. By her sufferings and prayers Teresa saved countless souls, and urged them to the highest perfection by word and example. She often said "Lord, let me suffer or die."

Teresa's remarkable love for St. Joseph prompted her to go to him in all of her difficulties. "Go to Joseph," she was fond of saying. And her confidence was not misplaced, for the foster father of Jesus aided this holy woman to accomplish many things for the love of God.

Soon God revealed to Teresa that it was His desire that she reform the Carmelite Order, which was fast losing its original strictness. Naturally, she met with much opposition, especially from some of the monks, who did not want a woman to tell them what to do. Many others, though, were convinced that Teresa was simply fulfilling God's will, and followed her advice. A large number of convents and monasteries were founded by St. Teresa. It was in this work that she learned to practice patience so well, for many difficulties beset her and many obstacles were placed in her path by those who were opposed to her reform.

At last, worn out by her labors and travels, Teresa gave up her pure soul to God on October 4, 1583. She was canonized in 1621.

St. Teresa of Ávila is one of the most remarkable of the female saints of the modern Roman calendar. She has left behind her many writings which prove her great spirituality. She is well known for her unfailing sense of humor, her patience, and her untiring efforts in the work laid out for her by God. If you wish to come closer to God, imitate this great saint by practicing these three characteristics. Say often, "St. Teresa, model of patience, obtain for me the necessary patience to fulfill God's holy will in my regard."

ST. MARGARET MARY ALACOQUE

Apostle of the Sacred Heart

OCTOBER 17

VIRTUE: DEVOTION TO THE SACRED HEART OF JESUS

Margaret Mary Alacoque was born in France on July 22, 1647. She was a good child, and fasted every Saturday in honor of the Blessed Virgin. She liked to kneel before the tabernacle. After she had received her First Holy Communion, she preferred to stay by herself, and did not care to play very much with the other children.

Margaret's father died when she was eight years old, and she was sent away to the Poor Clares to school. Here she contracted a strange form of paralysis, and was confined to her bed for four long years. Although physicians did not seem to be able to help her, she was miraculously cured after she had dedicated herself to the Blessed Virgin, and promised one day to become one of her daughters. Because she was not very strong, she was spared all work, and gradually relaxed her devotions, and gave herself up to society and vanities. Then God caused the servants to be so rude to her that she often had to beg them for something to eat. When her relatives tried to force her to marry she refused, and decided to enter the Order of the Visitation when she was twenty-three years of age.

After her entry into the convent Margaret became a model of humility, obedience, patience, self-denial, and devotion. She longed to suffer to become like Christ. In return she was rewarded by frequent visions of our Lord, in which He told her about His Sacred Heart. In one of these visions, during the octave of Corpus Christi, Jesus spoke to Margaret Mary from the tabernacle: "Behold this Heart, which has loved men so much that It has suffered everything for their sake. . . . Announce, therefore, that I will put no measure or limit upon the graces to be obtained by those who seek them in My Heart." At the same time Margaret saw the tabernacle glow. In the midst of the light was the Heart of the Saviour, surrounded by tongues of flame, surmounted by a cross, a deep wound in Its side, and a crown of thorns around It. Then our Lord asked her to have the Friday after the Octave of Corpus Christi set apart for a special feast to honor Him. He asked that all receive Holy Communion on that day and make reparation to His Heart by a solemn act, in order to make amends for the indignities which It receives during the time It is exposed on the altars. This was in 1675. Margaret obeyed joyfully, but was met with scorn and ridicule everywhere, even in the convent.

This state of affairs continued for several years, until our Lord sent Father Claude de la Colombière to be her confessor. Father Colombière was told in a vision that he was to help Margaret Mary spread devotion to the Sacred Heart of Jesus. However, he was sent to England, in 1676, and Margaret Mary had to carry on almost alone. She did her best during the fifteen years which still remained to her to make the Sacred Heart known and loved.

Her life of suffering continued, and was made harder by the coldness and indifference with which her message was met. But she worked and suffered, and finally she saw the devotion take some hold in her own community. She knew that Father de la Colombière had done all in his power to make the Sacred Heart known and loved, until his death in 1682, and felt that her work was not in vain. So, convinced that her work was accomplished, Margaret Mary died at the age of forty-three, on October 17, 1690, at Paray-le-Monial, France. Her death seemed to be due to her overwhelming love of God, for the doctor could find no other cause. In 1765, devotion to the Sacred Heart was sanctioned by Pope Clement XIII.

Like St. Margaret Mary, all should have a strong love for the Sacred Heart of our divine Lord; and like her, should endeavor to make reparation for the insults and indignities which It suffers from the coldness of those whom It loves so much. Learn the beautiful promises made by our Lord to St. Margaret Mary for all who receive Holy Communion on nine consecutive first Fridays, and beg of St. Margaret Mary that some of her love may inflame your heart. Say often: "Sweet Heart of Jesus, I implore, the grace to love Thee more and more."

BLESSED MARTIN DE PORRES

Dominican Lay Brother

VIRTUE: CHARITY

NOVEMBER 3

Martin de Porres was the son of a Spanish nobleman, Don Juan de Porres, and a freed colored woman from Panama, Anne Velasques. Because he and his sister resembled their mother, their father refused to recognize them. Martin was born in Lima, Peru, on December 9, 1579. He was brought up in poverty and squalor, amid circumstances that ordinarily have a hardening effect on

character, but which for him were the occasion of self-improvement. As a boy Martin was noted for his modesty, humility, and charity for the poor.

When Martin was eight years old his father came back to Lima and took Martin and his sister to live with him. But when he had to leave Lima once more, he sent Juana to live with an uncle, and Martin back to his mother, Anne, who placed him as an apprentice to a surgeon. This made the boy happy, because with the knowledge he gained from this work he was able to help the poor even more.

Soon Martin perceived that God was calling him to serve Him in the cloister. He chose the Order of Preachers, the Dominicans, in whose beautiful Church of the Most Holy Rosary he had spent so much time in prayer before the Blessed Sacrament. He was but fifteen years old when he entered the order as a Dominican tertiary. Because of his holiness, however, he was ordered to take solemn vows nine years later. This made him equal to the regular lay brothers of the First Order of St. Dominic.

Martin's duties in the monastery were varied; he acted as barber, infirmarian, wardrobe keeper, and porter. He liked this last task best, because it gave him opportunity to feed the poor who came to seek alms. No matter what his duty, Martin performed his work faithfully, and always kept in mind the presence of God within him.

Martin performed many miracles during his life, such as curing people immediately of serious illnesses, prophesying future events, freeing the monastery of rats and mice by promising to feed them in the barn, and what is even more remarkable, appearing in more than one place at the same time. Many times when his brother Dominicans could testify that he had been at the monastery faithfully performing some duty, someone in a distant part of the city, or even in another city, claimed that he had nursed a sick person and cured him of his malady.

When Martin was in his sixtieth year he became ill of a fever which he told his brethren would be fatal. He died, as he had foretold, on November 3, 1639. On September 10, 1837, this holy Dominican brother was beatified, and the ecclesiastical process for his canonization was reopened in Rome in 1926.

God rewards those who do good to others for love of Him. If you imitate Blessed Martin, you will draw closer to God.

ST. CHARLES BORROMEO

Reformer

NOVEMBER 4

VIRTUE: ZEAL FOR GOD'S HONOR

A saint is made, and not born. After reading the life of this zealous man of God, you will realize this more fully.

Charles Borromeo was the son of Count Gilbert Borromeo and Margaret de Medici, sister of Cardinal de Medici, who later became Pope Pius IV. Charles was born in October, 1538, at Arona, Italy. He was richly endowed with gifts of body and mind. His parents were very pious and brought Charles and his brother and sisters up in the love and fear of God.

From his earliest childhood, Charles' great delight was to play at being a priest. But he was an active child also, and entered fully into the games of his brother and sisters. At school he was a fine example for his fellows; he was never idle, and he preserved holy purity by avoiding the companionship of lazy and dissipated students.

As was the custom in those days, one boy of each noble family became a priest. It was quite clear that Charles had this vocation, so he was trained for the purpose from the age of twelve, when he received the tonsure and began to wear the cassock. But he still kept his position in the world, and when his parents died, it was Charles who had to take care of the family property and money. He did so wisely, however, and spent most of his own money in aiding the poor.

When Charles' uncle became pope, Charles was created a cardinal deacon, although he was not yet ordained. He was entrusted with many high offices at the Vatican. Here he learned much about the troubles afflicting the Church, and about the need for reform within the Church. He tried to banish idleness from the papal court by instituting what he called the "Vatican Nights." These were meetings of the clergy and of the laity for the cultivation of the fine arts, the practice of oratory, and the reading of good books. By this means he sought to inspire a horror of vice and a love of virtue in those who attended.

About this time, Charles' only brother died, and Charles was urged by his friends and relatives to marry, so as to carry on the family name. He begged for ordination immediately. Soon after his ordination he was made cardinal priest, and shortly after was consecrated bishop.

Charles urged the pope to carry on the work of his predecessors by the renewal of the Council of Trent. This council had been convoked first by Pope Paul III, in 1536, but because of many interruptions, had never produced any definite results. One of the purposes of the council was to reform the Church from the inside by banishing heresies, making many in ecclesiastical power realize the error of their ways, and by strengthening the discipline which the times and the weak character of many priests and laxity of the people had made ineffectual. It was Charles' mind that ruled the council, his intellect that advised it, and his perseverance that helped it to success. He then labored for the rest of his life to see that these reforms were put into practice, beginning in his own cathedral household in Milan.

Cardinal Borromeo founded schools for the poor, seminaries for clerics, and, by his community of Oblates of St. Ambrose, trained his priests to perfection. He gave away all he had and helped the sick and needy, especially during the great famine and plague in 1570, when he tended the sick with his own hands, and gave Holy Viaticum to the dying. He ordered a procession to avert further plague, and led it, walking barefoot through the streets.

St. Charles' health was very poor, but he lived in the utmost austerity, his food consisting of bread and water. His nights were spent chiefly in prayer, and his days in unceasing toil. The year 1584, the last of the saint's life, was one of activity and suffering. Charles made his annual retreat as usual, and while on retreat contracted the fever which caused his death. Many miracles were attributed to him, not only after his death, but even during his lifetime. He was canonized by Pope St. Pius V in 1610, twenty-three years after his death.

Many times you see Catholic boys and girls who do not act as they should. Without making yourself objectionable, you should remind them of their duties to God, and explain to them that they are giving bad example to non-Catholics. In this way, you will be imitating St. Charles, who thought first of God's honor and glory. Often call upon this great saint to aid you in keeping the Commandments of God and of the Church, and in obeying all lawful authority.

ST. MARTIN OF TOURS

Bishop

NOVEMBER 11

VIRTUE: LOVE OF THE POOR

St. Martin was born, about the year 316, at Saberia, Hungary, during the reign of Constantine the Great. His father was a high officer in the Roman army, and a pagan. While Martin was still a child, his father took him to Rome, where in his visits to the churches he observed Christian worship, and listened avidly to the teachings of Christianity. He wanted to become a Christian, but before he could have the happiness to be baptized, he was sent into the army by his father, who forbade him to join the Christians.

While in the army, Martin edified the soldiers by his mildness of temper, sobriety, and chastity. He lived for God alone, loved prayer, and remained always in the presence of God. One day during the severe winter, Martin met a poor beggar, almost naked and frozen, near Amiens, where he was stationed. Having nothing to give the man, he took off his own cloak, and with his sword, cut it in half, throwing one part around the shivering beggar's shoulders. On the following night, Martin saw Jesus, clothed in this half of the cloak, and heard Him say to the angels who accompanied Him: "Martin, a simple catechumen, covered Me with this garment." Martin then decided to put off baptism no longer. Soon after this he left the army and returned home. He succeeded in converting his mother, but not his father. He was driven from his home by the Arians, an heretical sect, and took shelter with St. Hilary. With him, he founded the first monastery in France, near Poitiers.

In 372, Martin was made bishop of Tours. Even as a bishop his clothing was of the poorest and his palace was nothing but a little wooden cell near the church. He converted idolaters and brought back heretics. Martin delighted to serve servants, sinners, and the sick, and he saw Jesus Christ in everyone. Unarmed and attended only by his monks, Martin destroyed heathen temples and groves, and by his preaching and miracles, converted so many of the people that he is called the Apostle of the Gauls.

St. Martin died at Candes, near Tours, France, on November 11, 400, at the age of 84. He is the first bishop and confessor honored by the Church in the West, as all the saints of the first three centuries were martyrs. St. Martin is the patron saint of France.

Love of neighbor is next to love of God. Many saints loved the poor, the sick, and the ignorant because of their great love for God. If you wish to imitate the great St. Martin, do all you can for God's poor, for in this way you will be showing your love for God.

ST. STANISLAUS KOSTKA

Patron of Youth

NOVEMBER 13

VIRTUE: LOVE OF MARY

"Dear Blessed Mother, you know that no priest will be allowed to come into this house, so won't you beg your dear Son to come to me in Holy Communion?" The young Stanislaus, who had been taken ill while away at school in Vienna, prayed in this manner, for he was living with a Lutheran who would not permit a priest to enter his house. Our Blessed Mother heard the prayers of her devout child, and during the night the Host was brought to him in a wonderful manner by St. Barbara, accompanied by two angels. Then our Blessed

Mother herself appeared to Stanislaus, gave him the Christ Child to kiss, and told him to enter the Society of Jesus.

Stanislaus, who had been born in Poland, in 1550, of wealthy parents, immediately became well and resolved to follow the instructions of the Blessed Virgin. His older brother, Paul, attended the same school. But Paul was not devout like Stanislaus, who used to become ill when he heard impure and immodest words, and who did not care for his fine clothes and for worldly pleasures. Paul, who loved the world and its pleasures, often abused Stanislaus for being so good, as it made Paul angry and ashamed of his actions before his pious brother. Stanislaus often said: "I was born for eternal, not for temporal things."

Finally Stanislaus was able to stand his surroundings and the abuse of his brother no longer. He ran away to join the Society of Jesus, in Vienna. However, the superior there would not receive him without the consent of his parents. So Stanislaus walked to Rome, a distance of several hundred miles, where he begged the general of the order, St. Francis Borgia, to admit him into the society. St. Francis first made Stanislaus work about the monastery washing dishes, sweeping the floors, and bringing in the wood for the cook, in order to try his vocation. After a few days he admitted Stanislaus, who was a model of gentleness, obedience, and heroic self-denial. He had never been very strong, and took sick after being in the order only ten months. Stanislaus felt that he was about to die, and he begged his dear Mother Mary, for the love he bore her, to call him to heaven on her feast. Mary again heard the plea of the seventeen-year-old novice. After Stanislaus had received the last Sacraments while prostrate upon the ground in a spirit of penance, he closed his eyes to earthly sights, and opened them to the heavenly ones about which he had so often thought, a few minutes after the dawning of the lovely feast of the Assumption of our Blessed Mother, on August 15, 1568.

Oh, if only children loved our Blessed Mother so much that she could refuse them nothing! Mary loved this lad who had such an ardent love for her and for her divine Son that he hated anything which was displeasing to them, especially immodesty in any form. Strive to imitate the purity of this holy youth, so that you, too, may be pleasing to our Blessed Mother.

ST. ELIZABETH OF HUNGARY

Queen

NOVEMBER 19

VIRTUE: CHARITY

St. Elizabeth, born in Hungary in 1207, was the daughter of the king of Hungary and the niece of St. Hedwig. In her infancy she was betrothed to Louis, Landgrave of Thuringia, and while still a child she was sent to the castle of Wartburg to learn her future duties.

Elizabeth and her young husband loved each other dearly. Louis admired her piety and charity, which not only led his wife to receive numbers of the poor in her palace and to relieve their needs, but also to build several hospitals, where she ministered to the sick, dressing the most repulsive sores with her own hands. Elizabeth saw in the person of the poor a child of God and a brother or sister of Christ, and she therefore felt obliged to share her riches and clothes with them. At one time, Elizabeth was hastening to bring bread to some poor people when she encountered her husband. He was surprised to see her bending under the weight of what was apparently a heavy burden. Louis drew back the mantle which she kept closely folded together, and found in it nothing but beautiful

red and white roses, although it was not the season for flowers. Realizing that this was a miracle, the humbled man bade her go on her way, first taking one of the marvelous flowers, which he kept all his life.

After living several years in peace and happiness with her husband, Elizabeth was to undergo many trials. The first was the death of her husband in battle—a trial which she met bravely, knowing it to be the will of God. But her husband's brothers drove her from the castle, and she was forced to wander through the streets with her little children, a victim of hunger and cold, as even those whom she had befriended were afraid to aid her for fear of displeasing the new ruler. Elizabeth came to an abandoned hut, where she made her home. Her charity still continued, even though she received only ingratitude in return for her former benefactions. She often deprived herself of necessities to satisfy her charity. Once when she gave away her necessary apparel, angels came and clad her in costly garments.

Many people were converted by the good example and holy life of this pious young woman, who died in the year 1231, at the early age of twenty-four, after having been re-established in the castle by her repentant brother-in-law and his mother. St. Elizabeth was canonized by Pope Gregory IX, May 26, 1235.

Few of you will ever be called upon to give up all you hold dear—family, friends, home. But how many even in their good fortune forget the poor and refuse to aid those in need? If you can offer no material aid to others, you can at least pray for those less fortunate than yourselves, for charity is love, and love of neighbor should extend to all of God's creatures. Often ask St. Elizabeth to beg God to inflame your heart with some of the charity which possessed hers, so that like her, you may merit the heavenly reward promised to those who give even a cup of cold water in the name of Christ.

ST. CECILIA

Virgin-Martyr

NOVEMBER 22

VIRTUE: GOOD EXAMPLE

You never know how your actions are observed by others, or what impression you make upon others by what you do or say. Therefore, it is wise always to act in such a way as never to have anything for which to reproach yourself. St. Cecilia, by her modest acts and kindly words, converted not only her husband but his brother as well.

Cecilia was born about the year 214, probably in Rome. Her mother was a Christian, but her father was a pagan. From her Christian mother Cecilia had learned the virtue of charity. She went about doing good, and at night helped the other Christians to bury the bodies of those who had been martyred for their faith. This was a dangerous proceeding, since it was forbidden by the emperor.

Beneath her costly garments Cecilia wore coarse ones in order to mortify herself. She received her First Holy Communion from the hands of Pope Urban I, who was at the time in hiding. Cecilia finally resolved that she would give her life to Christ, and she took a vow never to marry. However, her father compelled her to marry a young nobleman, Valerian by name. She did not worry, because she knew that God would protect her. On her wedding night she said to her young husband, "Pure be my heart and undefiled my flesh, but I have a Spouse you know not of—an angel of my Lord." Her husband desired to see this angel, and Cecilia told him that if he would become a Christian and protect her, he would be able to do so. Valerian, charmed by her good example, and because

of the sweet music he heard when he beheld her angel, became a Christian. He succeeded in converting his brother, Tiburtius, and the three of them went about doing good, as Cecilia had done before.

Finally Valerian and Tiburtius were caught while burying the bodies of the martyrs, and were condemned to death. Cecilia was condemned also, and three days later the judge sent the executioner to kill her in the bathroom of her own home, as he feared to have her killed publicly because of her wealth and influence. First Cecilia was put in a hot bath, but this left her untouched. The executioner was so frightened at this that he struck her three times on the neck with his sword. His terror caused him to tremble so that he only half severed her head from her body, and she did not die until three days later. This was in the year 230.

St. Cecilia is honored as the patron of musicians because of the heavenly music heard on her wedding night. Wouldn't it be a wonderful thing if you could draw souls to God by the music of your good example? Perhaps you may never know until you reach heaven how many souls you have thus influenced; but since Christ died for each individual soul, it is well worth the effort it may cost you to live, act, and talk in such a manner that all will be edified by your conduct.

ST. JOHN BERCHMANS

Patron of Altar Boys

NOVEMBER 26

VIRTUE: EXACTNESS IN LITTLE THINGS

John Berchmans became a saint during a short life of twenty-two years. He was born in Diest, Belgium, on March 13, 1599, of poor but good parents, who knew how to form good character in their child. At an early age John was a spiritual leader among his companions, using every opportunity to teach them about God, to love the Mass, and to recite the rosary. He had special devotion to our Blessed Mother. He would say: "I desire and resolve to love Mary, and will never rest until I obtain from our Lord a tender love of the most holy Mother." He dearly loved to serve Mass, and was willing to get up very early in order to do so.

When he had completed his studies at the Jesuit College, at Mechlin, he decided to apply for entrance into the Society of Jesus. His family was distressed at this and very much against it; but finally they gave in, and on September 24, 1616, he entered the novitiate. He was sent to Antwerp to study philosophy for two years; then he went on foot to Rome to study for another three years. While there he was assigned the room formerly occupied by St. Aloysius. Although he spent much time in study, he led a very exact life in the Society, especially in the observance of its rules. "If I do not hasten to become a saint while I am young, I have reason to fear that I shall never be one." He did not make many heroic sacrifices, but he did little things well.

John was selected to take part in a public disputation of some importance. While studying in preparation for this he contracted a severe fever, and died on August 13, 1621, before the disputation ended. He was beatified by Pope Pius IX on May 28, 1865, and was canonized by Pope Leo XIII, January 15, 1888. His feast is celebrated on November 26.

St. John Berchmans, like the Little Flower, is a saint of ordinary things—of little things done well. His life was a succession of small incidents that were great in the eyes of God because John offered himself in a wholehearted surrender

to God's will. His co-workers testified that he had never knowingly broken even the smallest rule of his Society. Any person can become a saint by practicing the virtues of which St. John Berchmans is such a shining example. Altar boys in particular would do well to imitate his exactness in being punctual for Mass, and his eagerness to serve the priest.

ST. FRANCES XAVIER CABRINI

Foundress of the Missionary Sisters of the Sacred Heart

DECEMBER 2

VIRTUE: CHARITY

Mother Frances Xavier Cabrini is the first citizen of the United States to be canonized. She was declared Venerable on November 21, 1937, Blessed on December 13, 1938, and elevated to the altar by Pope Pius XII on July 7, 1946.

Francesca Cabrini was born at Sant' Angelo di Lodi, Italy, on July 15, 1850, the youngest of a family of thirteen children. As a child she learned to love prayer, following the splendid example of her parents, brothers, and sisters. She was gifted with a quick mind and an unselfish disposition, and the missionary ideal fastened itself in her heart at an early age.

At the age of eighteen, Frances obtained her teacher's certificate. She sought to enter two religious communities, but was rejected because of poor health. She took a position as teacher, and spent her free time in teaching catechism to children, and visiting the poor. But she always kept her missionary ideal before her. In 1880, the Most Reverend Dominic Gelmini, Bishop of Lodi, having learned of the extraordinary ability and moral qualities of this young teacher, asked her to found a missionary order. On November 10, 1880, with a few companions, Frances took up residence in an abandoned monastery, and placed over the door an inscription that is now known throughout the world: "Institute of the Missionary Sisters of the Sacred Heart."

The new institute grew rapidly, and in a few years there were houses in all parts of Italy. In 1887, Mother Cabrini's rule was approved by the pope, after which she was requested to open two houses in Rome. While here, she met the founder of the Missionaries of St. Charles Borromeo for Italian Emigrants, who told her of conditions existing among Italians in America, and who requested her to send some Sisters to co-operate in the work already begun by them in New York. Although she had always wanted to go to China, Pope Leo XIII said "Not to the East, but to the West." She no longer hesitated, and in two weeks was on her way to the United States with six companions and the necessary documents.

Mother Cabrini landed in America on March 31, 1889, and overcame many difficulties by her spirit of faith and fortitude. She opened schools, colleges, kindergartens, hospitals, and free clinics in New York, New Orleans, Chicago, Seattle, Denver, and Philadelphia. Gradually she extended her work to Nicaragua, South America, Spain, France, and England. She followed Italians who left their native land, to keep alive and to renew their faith, and to care for the new generations. All this she did despite constant poor health.

Mother Cabrini lived in America about twenty years. She obtained her American citizenship in Seattle, Washington, in 1909. After 1912 she spent five consecutive years in the United States, until her death, which occurred in Chicago on December 2, 1917. Her tomb became the center of pious pilgrimages. The fame of her sanctity spread so rapidly that, although Canon Law requires fifty

years to elapse before the examination into the heroism of a deceased's person's virtues is begun, a dispensation was granted in the case of Mother Cabrini, and the study of the cause of beatification was begun soon after her death.

Again you see that charity is so great a virtue that those who possess it to an extraordinary degree become saints. Therefore, be charitable in thought and in word, as well as in deed, for charity is love, and he who loves God will not offend his neighbor.

ST. FRANCIS XAVIER

Apostle of the Indies

DECEMBER 3

VIRTUE: ZEAL FOR SOULS

"What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" These words, repeated again and again by St. Ignatius Loyola to the noble Francis Xavier, finally induced him to renounce his ambition for material greatness and join Ignatius in forming the Society of Jesus.

Francis Xavier was born in the Castle Xavier, in Aragon, Spain, of a noble family of Navarre on April 7, 1506. Distinguished by great talents and physical beauty, he was filled with ambition to restore the prestige of his family, which had suffered greatly because of its loyalty to the king. Francis sought distinctions and honors at the University of Paris. He did not join the escapades of his companions because he feared losing time in frivolous and dangerous occupations. After winning university honors and the degree of doctor of philosophy, he was elected honorary canon of the Cathedral of Pamplona in his native country.

While attending the university, Francis often came in contact with Ignatius Loyola, a man much older than himself, who did all sorts of odd jobs in order to support himself. Francis was unable to understand how so noble a person could stoop to this, so he avoided the magnetic Ignatius, although he felt his power. One of his comrades—Peter Favre—became a follower of Ignatius, and Francis, feeling that Favre had deserted him, gave himself up to a life of extravagance. But Ignatius could see the many fine qualities in this young man, and he kept after him until finally Francis gave himself up to the pursuit of piety and holiness advocated by Ignatius.

Ignatius had gathered about him many young men filled with the same ardent love and zeal for God. United by a common bond, they burned with the desire to consecrate their lives to His service. In 1534, Ignatius and his companions, among whom were Peter Favre and Francis Xavier, pronounced their vows as members of the Society of Jesus. Francis desired to promote the honor and glory of God in all humility, to devote his life to the conversion of heretics and unbelievers, and to labor for the salvation of souls.

After serving Ignatius as secretary, he was sent by Pope Paul III as Nuncio to India, at the request of King John III of Portugal. Two young native students for the priesthood went with Xavier, to serve as his interpreters. The little band landed at Goa, capital of Portuguese Indies, and found the inhabitants, though baptized in the Christian faith, living in sin and excesses of all kinds. Francis brought them back to God in an unbelievably short time. He baptized almost a million people with his own hands, and his labors were accompanied by many miracles. The children used to beg to be allowed to ring the little bell which Francis rang through the streets to summon the people to church. He taught the children hymns and rhymes about God and our Blessed Mother, as well as their catechism.

From Goa Francis traveled to the pearl fisheries along the southern coast of India, where the people had not seen a priest for eight years. Many had fallen back into pagan ways, but Francis won most of them back to the faith. His many labors and travels won for him the title of "Apostle of the Indies."

Hearing about the Japanese from a young Japanese who came asking to be baptized, Xavier decided to go to Japan. He landed at Kangoxima, in 1549. The Japanese were willing enough to listen to him, but they said that his religion could not be much good, because the Chinese, whose culture they followed, did not observe it. Francis then decided that he had better convert the Chinese first. He secured passage on a boat that was to stop at Sancian, off the coast of China. He arrived safely, but became ill of a violent fever, and died on the Island of Sancian, his face turned toward China, on December 2, 1552. On October 15, 1619, Pope Paul V beatified St. Francis Xavier, and he was canonized by Pope Gregory XV, March 12, 1622.

St. Francis Xavier felt that nothing was too difficult, no sacrifice was too great, if it led to the conversion of pagans and sinners. If you would be an imitator of this great saint, learn to pray and work for the missions, and resolve to let no day pass without some little sacrifice for the success of missionary endeavors.

MARY IMMACULATE

Mother of God

DECEMBER 8

VIRTUE: PURITY

Mary is honored by the Church under many titles, but the one which is most pleasing to her is that of the Immaculate Conception. The Church has always believed that the Blessed Mother was never for an instant under the dominion of sin. This singular grace bestowed upon our Lady was revealed by God to the Apostles, and handed down by them to the Church. The truth of the Immaculate Conception was finally and solemnly declared by Pope Pius IX on December 8, 1854, and from that date it has been an article of Catholic Faith.

Our Blessed Mother herself, in her apparitions to Bernadette of Lourdes, revealed this dogma when she said in answer to the girl's question as to who she was, "I am the Immaculate Conception." Surely it is fitting that God should preserve free from sin the creature from whom the Second Person of the Blessed Trinity took His human body. St. John, in his Apocalypse, represents Mary as the glorious woman clothed with the sun, a diadem of stars upon her head, and the moon beneath her feet, crushing the serpent beneath her heel, according to the promise made by God to fallen man at the gates of Paradise. It is thus that Mary is most often portrayed in pictures of her, under her title of the Immaculate Conception, although sometimes she is seen as Bernadette saw her—in a gown of white with a blue sash, her head covered with a white veil, a long silver rosary hanging from her arm, and a golden rose upon each foot.

Mary again stressed her Immaculate Conception when she appeared to Blessed Catherine Labouré and ordered that a medal be struck in her honor. Around the medal these words were to appear: "O Mary, conceived without sin, pray for us who have recourse to thee." Mary, under her title of the Immaculate Conception, is likewise the Patroness of the United States.

Mary was the purest of creatures and, for that reason, the one to whom you should turn for grace to preserve the virtue of purity. Often call upon her, as to a loving mother, to keep you pure in thought, word, and deed. Repeat fre-

quently that highly indulgenced aspiration "O Mary, conceived without sin, pray for us who have recourse to thee."

INFANT JESUS
Saviour of Mankind

DECEMBER 25

VIRTUE: HUMILITY

Look in the crib on Christmas morning and behold the tiny Baby snuggling down in the straw, trying to keep warm. He looks so helpless and small; yet He is the Lord of the World—the One who made the sun, moon and stars, the earth, and all it contains. Jesus is content to lie on the straw because He is humble. He, the Second Person of the Blessed Trinity, comes down to earth as an ordinary Baby to redeem mankind and to reopen the gates of heaven, which had been closed by the sin of Adam and Eve.

The world was in existence thousands of years before Jesus Christ, the eternal Son of God, took flesh in the womb of the Virgin Mary, and being made man, was born at Bethlehem for the redemption of mankind. Joseph, the foster father of Jesus, had come to Bethlehem with Mary, his spouse, to be enrolled according to the decree of Caesar Augustus, the emperor of Rome, who wanted to know how many people he had under his rule. Unable to find shelter because of the crowds which had come to the city, Joseph and Mary took refuge in a stable which they found in a cave on the hillside. In this lowly place Jesus Christ was born.

Not far from the cave, some shepherds were keeping the night watch over their flocks. Suddenly an angel appeared to them, and told the shepherds not to fear, but to go over to Bethlehem to see the Babe who was born to redeem them. Then a whole group of angels appeared, and sang the beautiful "Glory to God in the highest, and on earth peace to men of good will." The shepherds hastened to the cave and found the Child and His mother, and bowing down, they adored the helpless little Infant, who was so humble that they loved Him rather than feared Him.

At this time there were some Wise Men in the East, who saw a strange star in the heavens. They knew that the Jewish people were expecting a great King to be born, and they believed that His birth would be marked by the appearance of a strange star. Leaving their homes and their countries, the Wise Men set out to find this King. The new star went before them and guided them. When they reached Bethlehem, the star disappeared, so the Wise Men, or Magi, as they were called, went on to Jerusalem to learn from King Herod where they could find Him who was born King of the Jews. Herod had heard nothing of the birth of Christ, so he had the Jewish high priests look into the Scriptures and tell him all about the Messiah. They did so, and the Magi went to see the divine Child. But Herod was frightened lest someone should seize his throne, so he told the Magi to let him know on their return where the Child was, so that he too might go to pay his homage. What he really wanted, of course, was to kill the Child. The Magi found the Baby King at Bethlehem, and presented gifts to Jesus—gold, frankincense, and myrrh. They then went back to their own countries by a different route from the one they had taken to get to Bethlehem, as they were warned by an angel not to tell King Herod the whereabouts of the divine Child.

After some time had gone by and Herod realized that the Magi did not intend to tell him about the Child, he ordered all the baby boys of two years of age and

under in Bethlehem to be put to death. God, however, knew what was in this wicked king's heart, so He sent an angel to tell St. Joseph to take the Child and His Mother into Egypt, where they should remain until He told them to return. As Jesus is God, He could have remained where He was and made Himself invisible to the soldiers, or in some other way prevented His death; but to show His humility, He obeyed the command of His heavenly Father, and submitted to be taken, as an ordinary baby, from one place to another by His parents.

Do you obey your mother and father and all those over you, even when you feel you know a better way of doing things than what they tell you? You must do so if you wish to imitate the humility of the Baby Jesus. Often say this aspiration: "Infant Jesus, make me humble and obedient."

MOTHER ELIZABETH ANN SETON

Foundress of the Sisters of Charity in the United States

JANUARY 4

VIRTUE: COURAGE

The sidewalks of New York were the familiar haunts of Elizabeth Ann Bayley Seton, born August 28, 1774, the second daughter of Richard Bayley, surgeon, health inspector of the port of New York, and the first professor of anatomy at Columbia University; and Catherine Charleton Bayley, the daughter of Reverend Richard Charleton, Rector of St. Andrew's Episcopal Church, Richmond, Staten Island.

As Elizabeth was a lively child, the comings and goings of the redcoats and the bluccoats during the American Revolution furnished her imagination with many a picture for future days. Since her family was so prominent, Elizabeth had her debut into society, and at the age of nineteen, married William Magee Seton of New York, an Episcopalian like herself.

William Seton was not strong, and after the collapse of the family finances due to the war between France and England, his health failed rapidly. Ten years after their marriage Elizabeth, Anna, and Marie, the eldest of their five children, accompanied Mr. Seton to Italy, where he went in the hope of rebuilding his health. However, he grew steadily worse, and before release from quarantine after the landing of the ship, Mr. Seton died. Mrs. Seton was heart-broken; she went to the devoted friends of her husband, the Filicchi family, where she and her daughters remained some time as guests. From them she learned of the Catholic Church and its truths, and she frequently accompanied her friends to Mass and other services in the various churches of note. Finally, after praying to know the truth, Elizabeth Seton decided to become a member of the true Church.

Upon returning to New York, Mrs. Seton found that her relatives and friends were much opposed to her proposed step. They let her know she would have to renounce wealth and position in order to embrace the Catholic faith. This did not deter her, and on March 14, 1805, she was received into the Catholic faith at St. Peter's Church, Barclay Street, New York, where she made her First Holy Communion shortly after her baptism.

Then, seeing that she would have to earn a livelihood for her family, she opened a school, which proved a failure because her former friends refused to send their children to her. She was forced to seek other means of support. At this time she met the president of St. Mary's Seminary, Baltimore, who suggested that she come there and open a school for girls. Bishop Carroll of Baltimore

also urged the saintly widow to undertake this work, which she did in 1808.

As this new school prospered, Elizabeth Seton conceived the idea of becoming a religious, but was deterred because of her children. Father Dubourg, wishing to found the Daughters of Charity of St. Vincent de Paul in this country, asked her to assist him, permitting her to maintain the guardianship of her children. On June 2, 1809, Elizabeth Seton, with a little band of holy women, knelt before Archbishop Carroll, wearing publicly for the first time their religious garb, to pronounce formally their vows of poverty, chastity, and obedience.

Despite hardships and sufferings, the work of the community progressed rapidly. Mother Seton inaugurated the free parochial school system at Emmitsburg, February 22, 1810, and established the first Catholic orphan asylum in Philadelphia in 1814, as well as the first Catholic hospital in Baltimore in 1823.

Mother Seton had the joy of having her oldest daughter join her little community, but this joy was short lived, as Anna died after pronouncing her vows on her deathbed. Another daughter, Catherine, became a Sister of Mercy and lived to be ninety years of age. Mother Seton's youngest daughter died at Emmitsburg at the age of fourteen. Her oldest boy, William, became an officer in the United States Navy, and her other son became associated in business with the Filicchi family.

After making several foundations, and establishing schools, hospitals, and orphanages in several cities, Elizabeth Seton died, January 4, 1821, in her forty-seventh year. Her religious life was one of sanctity. She was a model for her sisters in religion. The formal introduction of her cause in Rome is being awaited, and it is hoped that before long this saintly woman will be canonized.

It requires a great deal of courage to start life anew. This is what Mother Seton had to do when she embraced the Catholic faith. Few of you will be called upon to make the sacrifices which Elizabeth Seton had to make, but all can imitate her courage by facing the temptations and difficulties of life bravely, frequently saying her favorite aspiration, "Providence can provide, Providence did provide, Providence must provide."

ST. AGNES

Virgin and Martyr

JANUARY 21

VIRTUES: PURITY AND PRUDENCE

Saints are those whose lives are pleasing to God. Many times, too, in trying to please God, they also attract men. Such was the case of little St. Agnes, a young Roman maiden, who gave up her life rather than offend the good God.

Agnes was born, about A.D. 289 of parents who held a place of honor in Roman society. Although her parents were wealthy, unlike many of the other wealthy Romans, they treated their slaves with kindness, and they led a life of Christian piety. Agnes' parents became Christians; of course, they had to conceal this fact from the rulers, because the reigning emperor, Diocletian, was very much opposed to the Christians and had many of them put to death.

Agnes also became a Christian, and loved God so much that she made a vow to have no other Spouse but Jesus. Agnes was a very beautiful girl, and her character was just as beautiful. She was very good to the poor, kind to her servants, gentle, and unselfish. This caused many to love her. Among the many rich young men of Rome who fell in love with Agnes was Flavius, the son of Symphronius, who was the prefect or governor of Rome at the time. Flavius

was a pagan, and he did not know that Agnes was a Christian. However, after he had asked her several times to marry him, and Agnes had refused, she confessed that she did so because she had another lover—Christ. Fluvius then knew that Agnes was a Christian. He thought that if she were brought before his father and threatened she would renounce her religion and marry him. But he did not know the strength of character which the gentle girl possessed. She refused to listen to Symphronius, even though he threatened to have her parents condemned as Christians. When Fluvius approached at the command of his father to seize her, he was struck dead. Agnes prayed, and he was restored to life. Her kind act, after his injurious treatment of her, led Symphronius to become a Christian, together with his son and many of the onlookers.

The pagan priests, however, declared that Agnes was a witch. They tried to burn her to death, but the fire left her untouched. Then the priests condemned her to a place where bad people lived, and had her led naked through the streets to the place. But God, who loved this little girl very much because she loved Him so ardently, caused her hair suddenly to grow so long that it covered her whole body, and Agnes went smilingly to the prison. The pagans saw that they could not make her sin or give up her religion, so they had her beheaded. Agnes, the little Roman virgin, shed her blood for the faith of Christ when only thirteen years of age.

St. Agnes is usually pictured with a little lamb. The lamb denotes the purity and innocence which made this little girl give up her life rather than commit a sin. Do you love God so much that you would rather die than offend Him? Try to be brave when faced with temptations, and you will also be practicing the virtue of fortitude practiced by the little Roman maiden. Pray daily to St. Agnes for purity of heart and courage to suffer for Christ.

ST. FRANCIS DE SALES

Bishop of Geneva

JANUARY 29

VIRTUE: MECKNESS

"You will catch more flies with a spoonful of honey than with a hundred barrels of vinegar." These words of St. Francis de Sales sum up, as it were, his attitude toward sinners.

St. Francis de Sales, the son of a French count, was born, in 1566, in the Castle of Sales near Annecy, France. The countess, his mother, to fix in his mind the horror of willfully disobeying God, often used to repeat to him the words which Queen Blanche frequently uttered to her illustrious son, St. Louis, King of France: "I would rather see you dead than hear you had committed one mortal sin." Brought up in such an atmosphere, it is no wonder that St. Francis led a life of virtue. However, it is said that his one besetting sin was his temper, against which he fought for over twenty years before he was fully satisfied that he had conquered it, although to others, he appeared to be the gentlest of men. To keep himself mindful of the presence of God, every time St. Francis heard the clock strike, he made the sign of the cross and thought for a moment of the passion of Christ.

St. Francis studied with brilliant success at Paris and Padua, and became a lawyer of Chambery. But a little later he gave up the grand career which his father had marked out for him in the service of the state and became a priest. After a few years, the pope made him coadjutor bishop of Geneva, where he succeeded to the see in 1602. Francis was so kind and gentle with heretics and

sinner that even his own people could not understand his attitude, and blamed him for not being more severe. But this was one of his ways of trying to overcome his temper—he kept back the hasty word and spoke kindly when he wanted to scold people for their sinful ways. Once he even went so far as to allow some of the heretics to come right into his study and abuse him shamefully without uttering a sound against them; much to the disgust of his servants, who wanted to throw out the disorderly men.

By his loving ways and patient teachings St. Francis succeeded where arguments failed. It is said that he converted 72,000 Calvinists. He was also a writer of no mean ability. One of his most popular books is *Introduction to a Devout Life*, which passed through forty editions while he was still alive, and which is still a favorite spiritual-reading book.

Ever mindful of the needs of the people, St. Francis, in 1610, founded the Visitation Order for nursing the sick and teaching the ignorant, in collaboration with St. Jane Frances de Chantal. After a full life, St. Francis died at Avignon, in 1622. He was canonized by Pope Alexander VII, in 1665. His heart is kept in a leaden case in the Church of the Visitation in Lyons. In 1877, Pope Pius IX declared St. Francis de Sales to be a doctor of the Church, and, in 1923, Pope Pius XI designated him as Patron of Writers and Journalists.

There are many ways by which you can imitate this saint. The first is by trying to overcome your principal faults, whatever they may be. The second is by trying to cultivate the virtue of meekness, which was the outstanding characteristic of this holy man. A third way is not open to all; to anyone to whom God has given a talent for writing, there is no more splendid way of imitating St. Francis de Sales and of becoming pleasing to God than by using this talent to spread the word of God. The apostolate of the pen is a mighty and powerful weapon, and whether you like to write short stories, essays, poetry, drama, or novels, you can make your writing profitable for heaven as well as for your temporal needs by imbuing your work with sound Catholic philosophy, and never writing anything which you would be ashamed to have your mother read. Frequently utter the aspiration which certainly must have been a favorite of this gentle saint—"Jesus, meek and humble of Heart, make my heart like unto Thine."

ST. JOHN BOSCO

Founder of the Salesians

FEBRUARY 1

VIRTUE: CHARITY

A crowd of boys jostled each other in their eagerness to watch the tricks being performed by John Bosco who was laughingly displaying his sleight of hand. The boys watched admiringly. As John jumped down from the box, he said: "That's all for today; but if you come tomorrow and recite the rosary with me, I'll show you a few more." There were a few disappointed murmurs, but most of the group assented eagerly.

John Bosco was a poor boy, born in a suburb of Turin, Italy, August 16, 1815, of Francis and Margaret Bosco. His parents were good, pious people, but poor; so John had to help his brother, Joseph, and his half brother, Anthony, with the farm work. Their father died when John was quite young. From his early youth John seemed to have the desire to lead the souls of other boys to God. He devised the method mentioned, of making the onlookers recite the rosary before he would display his talent. John wished to become a priest, but his family was too poor to give him the necessary education. However, the priest

of his parish recognized his talent when John repeated word for word the sermons given during the mission. He taught John as much as he could, much against the will of his half brother, Anthony, who felt that John was shirking his share of the work at the farm.

Once John saw as in a vision a crowd of boys in a large room, some playing and laughing, others blaspheming. A dignified man appeared in their midst and told John to win the hearts of these boys. John answered that he thought that would be impossible, as he himself was so poor, but the Stranger commanded him to do so under obedience. John then realized that the Stranger was our Lord, and he vowed to devote his life to aiding neglected boys.

On June 5, 1841, John was ordained a priest. He was assigned to a house of studies at Turin. While there he began his work among neglected boys. He took them for hikes, picnics, and similar outings, and sandwiched the catechism lessons in between the games, much as he had done when a boy. He hired a room where they could assemble, but was forced to move several times because the neighbors complained at the noise the boys made. He finally obtained a large shed, and gradually enlarged it until it was quite a sizable house. His mother came to keep house for him and his boys, and won the hearts of all by her kindness. The boys called her "Mama Margaret." Although there was little luxury here, the homeless boys had a place which they could call home, and that made up for everything. As time went on, several other houses were opened in various cities and each was placed in charge of a woman who helped to take care of the boys.

At last Don Bosco asked permission of Pope Pius IX to start an order devoted to this work, which he placed under the patronage of Our Lady Help of Christians, and St. Francis de Sales. His order flourished. Eventually a Third Order of St. Francis of Sales, called Salesian co-operators, composed of men and women in the world, was formed to give financial and other help. A congregation of Sisters was likewise started, and called the Congregation of Mary, Help of Christians. These Sisters worked with Don Bosco and aided girls somewhat as he helped boys.

Don Bosco was a very holy man. Many miracles occurred even during his lifetime. Several times a huge gray dog attached himself to Don Bosco and protected him in his lonely trips, even saving him from being murdered by some wicked men. Some have said that this dog was Don Bosco's guardian angel who assumed this form. Money came to Don Bosco miraculously many times. Whenever he needed money someone would most unexpectedly offer him the exact sum needed, or he would find the money in a drawer where everyone was sure there had been no money. He was molested by the devil many times at night. His bed was shaken, chains were thrown across the floor, and different horrible animals appeared to him. The devil often acts thus with very holy people. Don Bosco died January 31, 1888, when he was seventy-three. All who knew him mourned him; so great was his fame that he was canonized by Pope Pius XI, on Easter Sunday, 1933.

Because of his work on behalf of the less fortunate children, Don Bosco has been called the "blessed friend of youth." How many times boys and girls could aid those less fortunate than themselves, either by lending them material aid, or by kindness to those who are sometimes looked down upon by thoughtless children because they are poor. Strive to imitate St. John Bosco by teaching those who know little or nothing about God, and you will be blessed for your charity.

ST. DOROTHY

Virgin and Martyr

VIRTUE: FORTITUDE

FEBRUARY 6

Little is known about this young Roman maiden whose life parallels that of St. Agnes in so many ways. Like Agnes, she was beautiful and good, and much sought after by the Roman youth, all of whom she refused because of her vow to have no spouse but Jesus.

Angered by her refusal, and shamed by the good life led by this innocent young maiden, one of her so-called "admirers" denounced Dorothy as a Christian and caused her to be brought before the tribunal of the judge. She was ordered either to marry, or to sacrifice to the idols, but she steadfastly refused to do either, although the angry judge threatened her with torture. Dorothy was severely tormented; but even this did not shake her in her resolve. The judge then ordered her to be put in charge of two wicked women. Dorothy's prayers and example converted the two women, and they gave up their wicked lives. Then the judge condemned her to be beheaded. This filled Dorothy with joy, because she knew she would soon be with her Spouse.

As the saintly young girl was being led to the place of her execution a young lawyer, named Theophilus, was astonished at her cheerfulness. He asked her how she could be so happy when she was being led to death. She told him it was because she would soon be with her Spouse in a place of great beauty. Theophilus laughingly asked her to let him share some of the beauty by sending him some of the flowers and fruits from Paradise. Dorothy gravely agreed to do so. Immediately after Dorothy's death, Theophilus was amazed to behold a beautiful young man standing before him, offering him a basket of choicest flowers and fruit, so perfect that Theophilus knew they must truly be heaven sent. Knowing now that Dorothy had spoken the truth in describing heaven as a place of marvelous beauty, Theophilus also wished to go there, and so became a Christian.

The example of fortitude set by this pious Christian maiden first aroused the curiosity of the pagan lawyer. See how fruitful this example was! Are you always as courageous in refusing to join companions who suggest sinful or improper actions, or whose talk is unbecoming a Catholic? Do you avoid reading bad books, and attending motion pictures which are unfit to be seen? Dare to do right, even though it may mean ridicule from some of your less virtuous companions, and you, too, like St. Dorothy, will one day enjoy the beauties and delights of heaven.

ST. THOMAS AQUINAS

Angelic Doctor

VIRTUE: WISDOM

MARCH 7

St. Thomas was born of noble parents at Aquino, a town near Naples, Italy, in 1226. He was calm and modest, and never impatient. His early education was entrusted to the care of the Benedictines at Monte Cassino.

After completing his studies at the University of Naples, Thomas decided to become a Dominican. His parents would not hear of this, and his mother sent his two soldier brothers to bring him back home. Thomas was kept a prisoner in their castle at Rocca-Sicca for two years, during which time everything possible was tried to make him change his mind. Though many temptations

were put in his way, he overcame them all by prayer. Once God delivered him from a severe temptation against purity by sending His angels to protect Thomas. Neither the threats nor the pleadings of his brothers, mother, and sisters could shake his determination to become a Dominican. Finally his parents were convinced of his vocation, and allowed him to make application to the Dominican Order.

At Cologne Thomas became the scholar of the great saint, Albertus Magnus, also a Dominican, who discovered in the silent lad much that was praiseworthy and noble. Thomas was so silent and shy that his classmates called him the "dumb ox," but St. Albert once said, "You call this man a dumb ox, but one day his bellowings will be heard all around the world." These prophetic words came true, for the writings of St. Thomas are still studied by theologians.

St. Thomas was sent to the University of Paris. He taught philosophy and theology here for many years, as well as at Cologne, Bologna, and other places of renown. Many famous books came from his pen, and he was equally famous as a preacher. Despite the frequent offers of ecclesiastical dignities, Thomas persistently avoided them all.

St. Thomas always said that prayer taught him more than study. Even though he knew so much about God and the things of God, he attributed his knowledge to his love of the crucifix and prayer rather than to any merit of his own. Among his outstanding virtues was a tender love for the Blessed Sacrament. So great was his love of our Lord in the Blessed Sacrament, that he composed many prayers and hymns in Its honor, among which are the Mass and Office of Corpus Christi, and the hymns *Pange Lingua* (*Tantum Ergo*), *Adoro Te Devote*, and *Lauda Sion Salvatorem*.

Pope Gregory X called upon St. Thomas to assist at the Ecumenical Council of Lyons, in 1274. St. Thomas, obedient to the voice of his superior, set out to do so. However, Thomas fell sick on the journey and had to remain at the Cistercian monastery of Fossa-Nuova. Here he died on March 7, 1274, in his forty-ninth year. He was solemnly canonized by Pope John XXII, in 1323, and ranked among the great Doctors of the Church by Pope Pius V in 1567. His most renowned work is the *Summa Theologica*.

Because of his great wisdom and love for study, St. Thomas is the patron of scholars. You must know God before you can love Him. It was because St. Thomas knew so much about God by contemplating Him crucified, that he loved Him so dearly. While there have been few with the brilliant mind of St. Thomas, there have been many whose love of God was outstanding. Wisdom is a virtue, and if you learn to know God through prayer, you will be practicing the virtue of wisdom. Say many times during the day: "St. Thomas, Angelic Doctor, obtain for me the grace to know God more intimately, that I may love Him more ardently, and serve Him more perfectly."

ST. ISAAC JOGUES

North American Martyr

MARCH 15

VIRTUE: FORTITUDE

In the very year that the first settlement was made at Jamestown, there was born in Orleans, France, on January 10, 1607, a child who was destined to give up his life in the New World.

After completing his elementary studies Isaac Jogues entered the Society of Jesus, filled with zeal for souls. About three months after his ordination in

1636, Isaac, then a healthy young man of twenty-nine, left France for the New World, eager to convert the savages. Together with John de Brébeuf he shared a hut in the forest of the Hurons, instructing and baptizing many of them. He could outrun the Indians, and they admired his skill and endurance as he paddled along the St. Lawrence with them, or traveled over the snow from Quebec to Amsterdam.

During the famine in 1642, Isaac and some companions went to Quebec for food. They arrived safely, but on the way back they were attacked by the fierce Iroquois Indians, who were hostile to the French and to the Hurons, as well as to the Jesuits. The Iroquois held Jogues a captive at Ossernenon (now Auriesville, N. Y.), and submitted him to the most painful tortures. He had to run the gauntlet, was tied to the ground while children tossed live coals over his open wounds, and his left thumb was bitten off by a squaw; his other thumb and both index fingers were hacked off with a shell. Then, before his very eyes, René Goupil, a skilled surgeon who pronounced his vows as a Jesuit while in captivity, was tomahawked by two Indian braves for making the sign of the cross upon the body of a little child.

Jogues labored as a slave while in captivity, and did what priestly work he could. Learning that the Iroquois intended to kill him, he escaped to New York in 1643, with the aid of the Dutch. From there he was given passage to France, where he arrived on Christmas Day.

Great was the rejoicing of Jogues' mother at the return of her son, but she was indeed saddened when she beheld the pitiful sight of his mangled hands. Everywhere Jogues was received as a martyr. His one sadness was the fact that because of his mutilated hands, he could not offer the Holy Sacrifice of the Mass. But Pope Urban VIII, with whom Jogues had an audience, said: "It would be shameful that a martyr of Christ be not allowed to drink the Blood of Christ," and granted Jogues permission to say Mass again.

Although broken in body, Jogues was not broken in spirit. He returned to Canada in 1644, begging to be sent to convert the Mohawks. After peace had been made by the French and the Iroquois, Isaac Jogues offered to enter the domain of the enemy in the role of ambassador. He arrived at Fort Orange, where he was received with marks of joy and reverence. He went to the Indian settlement. But soon war broke out anew, and again the Iroquois were unfriendly, as they blamed Jogues for the fever and insects which had plagued them since his visit as ambassador. Some of the leaders wished Jogues put to death, but others were against it. While the tribal heads were deciding his fate, Jogues was tomahawked by hostile Indians as he was entering a cabin to attend a feast to which he had been invited. This was on October 18, 1646.

Doesn't the story of so much courage make you ashamed that you do so little for God? Fortitude is one of the gifts of the Holy Ghost which you receive in the Sacrament of Confirmation. It is likewise one of the four cardinal virtues. Therefore, don't you think it would be a good idea for you to cultivate this virtue more by suffering bravely any little hardships which God may send you — whether in the form of ill health, poverty, or some other trial or difficulty? Pray often to St. Isaac Jogues and his seven companions, all of whom were martyred by the Indians, for the courage to face anything, even death, rather than commit one mortal sin.

ST. PATRICK

Apostle and Patron of Ireland

MARCH 17

VIRTUE: ZEAL FOR SOULS

"Patrick, Patrick, you must do My bidding and return to the land of your bodily slavery to set free millions of souls from spiritual slavery." Patrick heard words similar to these so often after he escaped from Ireland that he resolved to seek permission from the pope to return there to evangelize the people.

Born, probably at Kilpatrick, Scotland, near Dumbarton, about 387, of a noble family, Patrick was brought up in luxury, with slaves to attend him. But soon his condition was reversed, for when he was about ten or twelve years old he was captured by pirates while playing along the banks of the Clyde river. These men took him to Ireland, where they sold him as a slave. Then he who had commanded slaves to do his bidding was forced to tend the cattle of a harsh master. He was left companionless; but during his six years of captivity he attained a close union with God.

When Patrick was about sixteen years old, God inspired him to escape and return to his own home. But he was not happy; he was haunted by visions of the poor pagans whom he had met in Ireland, and who knew nothing about God. Finally, after being educated at the famous school of his mother's uncle, St. Martin, at Tours, he came to the conclusion that God wanted him to convert Ireland from Druidism. After his ordination he besought the pope to grant him permission to return to Ireland to free its people from spiritual bondage. Pope Celestine I agreed, and consecrated Patrick as the first bishop of Ireland.

In 432, Patrick set out for the land of his former servitude, accompanied by fervent companions. His personal knowledge of the people whom he wished to convert, and of their language and manners was a great help. At that time the Irish people were pagans, worshipping the sun and the stars, holding their religious services on the hills and mountains. Their priests were called Druids.

Soon after Patrick's return to Ireland the festival of the fire-god of the pagan Irish, Baal, was to be celebrated. Death was the penalty for the lighting of any flame until the huge flame on the Hill of Tara should blaze forth in Baal's honor. Patrick, however, knowing that he could gain the attention of the pagan chieftains and Druids only by doing something unusual, lit the paschal fire on the hill opposite Tara before the Druid priests had lit theirs. He was brought as a captive to the monarch, Leaguair, at Tara on Easter Sunday. He told the king and his court about Jesus, the Son of God. Although his listeners were greatly impressed by what Patrick told them, they could not believe the mystery of the Trinity. It was then that St. Patrick plucked a shamrock and explained that just as the three leaves grow from one stem, so the three persons in God form one Godhead. After hearing Patrick's inspiring words, many of the Druids, lords, and courtiers became Christians. The king's two daughters did likewise, but their father was not convinced. However, he gave Patrick permission to preach the gospel throughout his kingdom, which Patrick did with much success.

Patrick and his companions traveled over the whole island, visiting every province, making converts, founding churches, ordaining priests, and consecrating bishops. In 445, St. Patrick founded the metropolitan see of Armagh. Ever since then the head of that see has been known as the "Primate of all Ireland." Worn out by his missionary labors, St. Patrick died at an advanced age on March 17, 493, in the monastery of Saul, the first of his foundations.

St. Patrick fearlessly incurred the anger of the pagan king and priests in order to gain an audience with them, to tell them about the one true God. Don't you think you could do a little more than you are doing to make God better known and loved, especially by your good example, and exactness in practicing your religion? Many non-Catholics may thus be drawn to the one, true faith; and you, like St. Patrick, will be another apostle of Christ.

ST. JOSEPH

Foster Father of Jesus

MARCH 19

VIRTUE: OBEDIENCE

The person most worthy of honor after our Blessed Mother is St. Joseph, because he was very dear to our Lord, and lived so long and intimately with Him. St. Joseph, of the royal family of David, was undoubtedly much like other boys of his time, yet purer and holier than they. He loved God with all his heart, and served Him every day of his life. Although he was a descendant of a great king, he was poor and had to earn his daily bread. When he reached manhood he became a carpenter in the little village of Nazareth.

At about the age of thirty-three years, Joseph presented himself as one of the suitors for Mary's hand, for it was time for her to have a husband. An old legend says that each of Mary's suitors carried a staff, as was customary among the Jews, and the high priest, not knowing how to decide on a suitable husband for the holy maiden, prayed to God for a sign. He then told the young men to leave their staffs all night in the sanctuary of the temple. This they did. In the morning at every knot on Joseph's wooden staff there was a lily, making it look like a beautiful sheaf of flowers. St. Joseph was therefore given to Mary as her spouse. Both vowed themselves to perpetual chastity to please God.

Shortly after the espousals, Joseph learned through an angelic messenger that Mary was to have by the Holy Ghost a child who would be the Saviour of mankind. This made Joseph very happy, for the angel had dispelled all his fears, and he tenderly watched over his young bride. Their peace and joy was soon disturbed by the edict of Caesar which required them to take a tedious journey to Bethlehem to be enrolled. Joseph tried hard to find a suitable place for Mary to stay in Bethlehem, but all the inns were filled; even the private houses had many guests. Finally he found shelter in a cave where some beasts were stabled. Here, at midnight, the Infant Jesus was born, and Joseph had the great happiness of being the first to behold the Christ Child.

His happiness again was short lived. Not long after the birth of Jesus, Joseph was warned in sleep to take the Child and His Mother into Egypt, because King Herod was seeking to kill the divine Babe. Despite the inconvenience of giving up his little business and the fear of going to a strange land so far away, and where it would be hard to make a living, St. Joseph obeyed without protest. After they had been in Egypt for several years, the angel told Joseph that it was safe to return to his own land. Joseph went back to Nazareth, and joyfully spent his days working as a carpenter to support the Holy Family. He taught the Boy Jesus to hammer, plane, and saw. He was delighted in watching the Holy Child as He worked at his side.

St. Joseph is said to have been a silent man, and also a "just man." He was pure, gentle, faithful, and obedient. He never did big things, but we can well believe that he worked for the poor and was very charitable. He died probably a few years before our Lord's public life began. He had Jesus and Mary to

console him in his dying hours, and for this reason he is invoked as the patron of a happy death.

Many people have chosen St. Joseph as their patron. Among them is St. Teresa of Ávila, who said that she never had recourse to him in vain. "Go to Joseph" was her motto. Many stories have been told of the miraculous help given to those who had devotion to St. Joseph, for it is only natural that our Lord should answer the prayers of His foster father, who was so devoted to Him in life.

God chose St. Joseph to protect the Holy Family in order to show His love for the poor. If you wish to have a great personal love for Jesus and Mary, try to become united with God in your daily work. Desire a holy death like that of St. Joseph, in the arms of Jesus and Mary, and often pray to him who has been made the patron of the universal Church. Endeavor to be satisfied with your lot as St. Joseph was, and learn to obey cheerfully and promptly. Every day during the month dedicated to this great saint — the month of March — say an aspiration in his honor: "St. Joseph, Friend of the Sacred Heart, pray for us."

ST. BENEDICT

Founder of Western Monasticism

MARCH 21

VIRTUE: PRAYERFULNESS

In the year A.D. 480 St. Benedict and his twin, St. Scholastica, were born in Nursia in Umbria, the children of a rich and noble Roman family. Like most wealthy children of the time, Benedict was sent to the schools of Rome to be educated. But these schools were far from Christian, and were attended by many pagan children. The profane talk, immodest actions and words, disobedience, and rudeness of many of these boys so disgusted the young Benedict, that he fled from Rome when only fourteen years of age. He traveled over thirty miles outside the city and found a cave in the wild rocks at Subiaco. Here he dwelt for three years, living on the food brought to him by a monk named Romanus. Surely it must have been hard for a boy to give up the pleasures of life, and to live in such a manner! However, God had great things in store for this youth, so He gave him the grace and courage to make this sacrifice.

It was not long before people began to hear about the holiness of Benedict, and many began to follow his example. God soon made clear the work which He wished Benedict to perform: to help other souls to seek God in the solitude of monastic life. After founding several monasteries in the desert of Subiaco, Benedict went, in 529, to Monte Cassino, a high and lonely hill overlooking a beautiful river. Here he founded the monastery which became the monastic center of the West.

Benedict's reputation for sanctity and miracles spread far and wide. The great order which he founded is called the "Order of St. Benedict." As idleness is the enemy of the soul, he united manual labor with constant preaching to the pagan people around Monte Cassino, and gave to his spiritual sons the now famous motto *Ora et labora* — pray and work. It is in this respect that you can imitate St. Benedict — by making every act a prayer.

St. Benedict also founded several monasteries for women, the first of which he placed under the direction of his own sister — St. Scholastica, who was eager to share the heavenly riches of her beloved twin.

An interesting incident is told about the devotion of these two for each other.

Although their monasteries were in the same neighborhood, Benedict and Scholastica met and spoke to each other only once a year, at which time they spent the whole day in pious conversation, talking about God and His angels and saints, and the needs of their own souls. Once, shortly before her death, St. Scholastica, probably having the feeling that it would be their last visit together, begged her brother to stay and talk with her during the night. But he did not wish to break the rule of the monastery by being away overnight. So he refused. St. Scholastica prayed, and the request which her brother had refused was granted by God, who sent such a storm that it was impossible for Benedict to leave the convent.

Three days later St. Scholastica died, and her death was revealed to St. Benedict. Forty days later St. Benedict died, after receiving Holy Viaticum, before the altar where he had asked to be brought. This was in the year 543.

You can imitate St. Benedict by praying often that your manner of living may lead others to practice virtue, and by making every act a prayer by offering it to almighty God.

ST. BERNADETTE OF LOURDES

The Little Girl of Lourdes

APRIL 16

VIRTUE: LOVE OF MARY

Unlike many of the saints about whom you have read or studied, Bernadette Soubirous came from a very poor family. She was born on January 7, 1844, in Lourdes, in southern France. Bernadette spent her childhood amid squalid surroundings. Indeed, so poor was the family that they lived in an abandoned jail, which was damp and far from healthful, especially for little Bernadette, who suffered from asthma.

Bernadette was not a bright child, owing in part to an illness which kept her out of school much of the time. One day (February 11, 1858, to be exact), Bernadette was out gathering wood with several other children. Their search took them across the river from Lourdes and near a large rock called the rock of Massabielle. In a grotto in this rock Bernadette suddenly saw a beautiful Lady clothed in white and blue, with roses at her feet and a rosary hanging from her arm. Bernadette was awe-stricken, but made the sign of the cross and began to pray aloud. The Lady passed her own beads through her fingers and joined Bernadette in praying the *Glory be to the Father* after each decade. When the rosary was finished, the Lady disappeared. When Bernadette's sister and her playmate saw her they thought she was in a trance. They aroused her, and teased her to tell what she had seen. Bernadette did so, but made them promise to tell no one. After hearing her story the girls laughed and, childlike, forgot their promise, in their eagerness to tell Bernadette's mother. Her mother was worried about it. She thought that Bernadette had imagined she saw someone, and forbade her to go near the rock again. However, after some days had passed, and the child grieved and seemed to be wasting away, her mother relented, and permitted Bernadette to revisit the grotto. Some people had suggested that the vision might have been caused by the devil, so Bernadette was made to take some holy water with her.

The vision appeared again, but was seen by none except Bernadette, who sprinkled the holy water and asked whether the vision was from God. The Lady simply smiled again, and then disappeared. As none of the others had witnessed the apparition, they would not believe Bernadette. But she remained

faithful and returned to the grotto at the request of the Lady, who told her to come every day for two weeks. The vision appeared eighteen different times, the last time bidding Bernadette drink of the water near by. As there was no water near by, Bernadette was puzzled. She began to dig in the earth, and immediately a stream of water sprang up and flowed over the rocks. This stream never ceased to flow from that day until this.

Previously the mayor and even the parish priest had forbidden Bernadette to go to the grotto, as many people who believed her insisted upon accompanying her and reciting the rosary, causing a "disturbance." When the water flowed, miracles immediately followed its application. At the request of the parish priest, Bernadette asked the vision to tell who she was. The Lady replied: "I am the Immaculate Conception." This was on March 25, the beautiful feast of the Annunciation of Our Blessed Mother. Bernadette did not understand the meaning of these words, but she repeated them to the priest, who then knew the vision to be real and the Lady to be a heavenly visitor. Mary had asked that a shrine be built on the spot; after much delay and bickering between the officials of the city and those of the Church, this was done.

Bernadette wished to avoid the fame and attention which now became hers, as pilgrims came from all over the world to the grotto at Lourdes, so she entered the convent of the Presentation Sisters at Nevers and spent the rest of her life as a humble nun, until her death on April 16, 1879. Even during her convent life, however, Bernadette suffered much from sickness and misunderstandings. She did not complain, however, but bore everything with patience. Bernadette was beatified by Pope Pius XI on June 14, 1925, and was canonized by him on December 8, 1933.

Not everyone is rich or learned; God also rewards the poor and the unlearned when they have devotion to His Blessed Mother. You can imitate Bernadette in her great love of our Blessed Mother, and even though you may not be privileged to witness heavenly visions, you may rest assured that you will one day enjoy the Beatific Vision if you are faithful in saying your prayers and in having recourse to Mary in all trials and difficulties.

KATERI TEKAKWITHA

Lily of the Mohawks

APRIL 17

VIRTUE: SELF-CONTROL

Ten years after St. Isaac Jogues and his companions had been martyred at Ossernenon, Kateri Tekakwitha, a North American Indian girl, was born. This was in 1656. Her father was a pagan Indian of the Mohawk tribe, one of the Iroquois nations, and her mother was a Christian Algonquin whom he had taken captive. When Tekakwitha was four years old her parents died of smallpox, and she herself was left scarred for life. Her uncle, an Indian chief, adopted her.

Tekakwitha was ashamed of her condition. Partly because of this, but mostly to shun the village scandals, she kept to her cabin and devoted herself to domestic and other duties. Tekakwitha's aunts kept urging her to marry, but she would not consent, and was therefore treated as a slave. Father de Lamberville, the missionary, found the girl gentle and retiring. She asked to become a Christian and was baptized on April 18, 1676, taking the name of Catherine. This step did not meet with the approval of her wicked tribesmen, who soon began to threaten and persecute her. Finally conditions became so serious that the missionary helped Kateri to escape from her vicious surroundings to La Prairie,

Canada, where the Jesuits had a village for Christian Indians. Here she received her First Holy Communion on Christmas, 1677.

At first Catherine joined the Indians on their hunts, spending her free time in praying before a cross cut in the bark of a tree. She loved to visit the Blessed Sacrament, to say the rosary, and to attend daily Mass. She became a model Christian and her virtues led many to imitate her. She was prudent and just, bearing persecution and privation with exemplary patience and self-control. She was the first of her race to obtain permission to take the vow of virginity.

Before her death Catherine declared that she would obtain favors for her friends from heaven. She died on the day she had predicted, April 17, 1680, on Wednesday of Holy Week. She immediately appeared to several persons, performed many miracles, and created great fervor among her people. Her cause is now under consideration.

God does not discriminate; the rich and poor, learned and ignorant, Indian and Negro, as well as white men, have been granted the necessary graces to become saints. All that is necessary is that those who receive graces co-operate with them. Perhaps that is why there are not more saints today—people are not willing to deny themselves and give up what they term their lawful pleasures in order to do things for God. Since they prefer to enjoy life here rather than attain a high place in heaven hereafter, they do not become saints, because God leaves them to themselves, and without God they can do nothing. Are you perhaps neglecting to co-operate with graces offered you by God?

ST. CATHERINE OF SIENA

Dominican Tertiary

APRIL 30

VIRTUE: LOVE OF GOD

A triumphal procession wended its way through the streets of Siena—yet there was something very solemn in the mien of the onlookers. Suddenly one exclaimed: "Look! her old mother!" And indeed, it was none other than Lappa, the eighty-year-old mother of Catherine Benincasa, who had the place of honor in a procession which was bearing the head of her saintly daughter, encased in a golden casket, back from Rome to repose in her native city.

Catherine of Siena had died in Rome on April 30, 1380, at the age of thirty-three, worn out with prayer and fasting. Perhaps she had died of longing to be with her "Jesus, sweet Jesus, who is Love." Her mission at Rome had been to urge Pope Urban VI to be strong and to do what was right, in the face of the antipope who had been set up with the title of Clement VII. It had been she, too, who had finally persuaded the preceding pope, Gregory XI, to return to Rome from Avignon, and to assert his authority. Much as she would have liked to live a hidden life, Catherine had left her home to undertake the mission which her beloved Spouse wished her to perform, and she paid for her exertions with her life. She was canonized by Pope Pius II in 1461.

Catherine was born at Frontebranda, in Siena, on Palm Sunday, March 25, 1347. From her earliest childhood Catherine saw visions and practiced extreme austerities. However, she was a lively, merry, lovable child. She was often severely tempted, but temptations are not sins. Our Lord told her once that when she was most severely tempted, He was right in her heart, admiring her courage and fidelity.

At the age of seven Catherine resolved to have no other Spouse than Christ. When she was twelve years old her parents wished her to marry. To prevent

this, she cut off her beautiful hair. In her sixteenth year she took the habit of the Dominican Tertiaries, although she continued to live at home and to help her parents. After three years, during which she often saw and spoke to Christ, she underwent the mystical experience known as the "spiritual espousals." At this time Mary joined the hands of Jesus and Catherine, while the prophet David played music on the harp, and Catherine was given a beautiful gold ring, which no one could see but herself. Later our Lord favored her by placing His wounds in her hands and feet and side, but she begged Him that they might not be seen by others; they remained invisible to all but herself.

One of Catherine's greatest delights was to feed the poor and to tend those sick of loathsome diseases. She was gifted also with second sight and could see what others were doing when away from her. By this means she converted many sinners.

Catherine had very little schooling; but she learned to write miraculously, and wrote several books of revelations and meditations. The keynote of her teaching is that man, whether in the cloister or in the world, must learn to know himself, and through this knowledge arrive at the knowledge and love of God.

Although most people are not favored with heavenly visions, yet all can imitate Catherine's desire to please Jesus because of love for Him. Children can do this by studying their religion, by obedience, and by helping others. In this way they may be sure that they will also be united with Jesus in heaven when their work upon earth is completed.

BLESSED IMELDA

Patroness of First Communicants

MAY 12

VIRTUE: LOVE OF THE BLESSED SACRAMENT

"But I love Jesus so, dear Mother!" Tears stood in the eyes of little Imelda Lambertina as she begged her mother's permission to receive our Lord in Holy Communion. "I know, dear child, but you know that you must be fourteen years old before you can receive your First Holy Communion." Donna Castora and her husband, Captain General Egano Lambertini, exchanged glances over the head of the tearful little girl of five. This was not the first time that their little daughter had begged for the privilege of receiving Jesus in Holy Communion; but in those days children were not permitted to receive their First Holy Communion until the age of fourteen.

Imelda Lambertina was born in Bologna, in 1322, of a noble family. She was an extremely pretty child, entirely unselfish, always trying to make others happy. But one cloud marred the happiness of the little girl. She dearly longed to receive her dear Jesus into her heart. But all—priests, father, and mother—had to refuse her request, although they all felt that young as she was, she had a deep knowledge of her religion.

At the age of nine Imelda left home to become a Dominican at Val di Pietra. Although she was very young, she was clothed with the habit of the Sisters, and lived with them until old enough to take her vows. Imelda endeared herself to all the Sisters, and to them she also confided her wish, and she asked them to pray that something would happen to make the priest grant her request.

One day in the year 1333, Ascension Thursday, Imelda thought her heart would break when she saw the other Sisters going to the altar to receive Holy Communion. She prayed fervently that she might also be permitted to do so.

So absorbed was she in her prayers that she remained behind in the chapel after the Mass. Suddenly a Sacred Host left the tabernacle and poised in the air above the head of the kneeling child. Noticing her absence from the table, one of the Sisters went to look for Imelda. When she reached the chapel, she saw the radiant Host suspended in the air, and the rapt child gazing at it longingly. Hurriedly telling the Reverend Mother, the Sister returned to the chapel while the Mother sent for the chaplain. When he saw the Host motionless above Imelda's head he said there was no longer any doubt that our Lord wished to enter her pure heart. The chaplain placed the Host upon the joyful Imelda's tongue, and the Sisters remained for some time with her, adoring God.

As time went on and Imelda seemed wrapped in her prayers, the Sisters left the chapel, but later they were attracted to it by a fragrant scent of flowers. They then saw that the soul of the little girl had taken flight to heaven, and that Imelda had died of love. She had often said, "How is it possible to receive Jesus into one's heart and not die of happiness?" When our Lord came to her in Holy Communion her happiness was so great that she no longer wished for earthly happiness, but went to heaven to continue her thanksgiving for all eternity.

How often children approach the holy table more out of routine than for love of the Blessed Sacrament. Think what a privilege is yours to be permitted to receive Jesus into your heart at such an early age, and as often as you wish—even daily. This was not the case in Imelda's day, nor for many years after. But because you are privileged to approach this sacred Banquet often, do not lose the love and respect you should have for our dear Lord in this most holy Sacrament. Not only prepare your own heart lovingly to receive your heavenly Guest, but do all you can to encourage others to receive this Sacrament frequently with great love and devotion. Pray to Blessed Imelda for an ardent love of our Lord in the Blessed Sacrament.

ST. JOHN BAPTIST DE LA SALLE *Founder of Brothers of the Christian Schools*

MAY 15

VIRTUE: ZEAL FOR CATHOLIC EDUCATION

St. John Baptist de la Salle, eldest son of a noble French family, was born at Rheims, France, on April 30, 1651. His parents were very careful about his early training, and insisted that their son should receive a thorough education, including the moral side. Soon the young boy, perceiving that he had a vocation to serve God in His Church, prepared himself accordingly, and was ordained to the holy priesthood on April 9, 1678.

After the death of his parents, St. John had the responsibility of educating his brothers and sisters. He did this wisely, placing himself under the direction of the Jesuit, Nicholas Roland. Nicholas had established a Congregation of the Sisters of the Child Jesus, whose work was educational. Afterward, finding it necessary to give up this work, he confided it to the care of his young friend, John Baptist de la Salle, who became so interested in the work of educating the young that he decided to open a free school for the education of boys in Rheims. This was soon followed by others. John Baptist gave up his fortune so that he would not have to worry about money matters.

St. John saw the necessity of training teachers, as the ordinary teachers were constantly leaving, or were hard to manage. He therefore grouped together a

number of young men who were willing to stay with him, and drew up a rule for them to follow. He personally undertook to train them, taking great care of the spiritual side of their training. Finally the number increased to such an extent that it was no longer possible for John personally to train every candidate. He therefore wrote many books setting forth his ideas and ideals, principally for the use of his own Brothers. Determined that education should be the principal work of his new society, which he called the Brothers of the Christian Schools, John would not permit any of the members to become priests, fearing that their work as priests might detract from the object of the order.

St. John was so farseeing that he instituted many educational reforms which were the forerunners of some of the so-called "modern" methods of education. Many times, however, John Baptist de la Salle met with rebuffs and difficulties of many kinds, but his faith in what he was doing made him rise above any unpleasantness. He was rewarded by seeing his schools flourish throughout the length and breadth of France and in other countries. The last years of his life were spent by John Baptist in retirement at Saint-Yon. On Good Friday, April 7, 1719, he breathed forth his soul to his Maker. St. John Baptist de la Salle was canonized by Pope Leo XIII on May 24, 1900.

Many of you are acquainted with the saintly Brothers of the Christian Schools. These heroic men sacrifice much that they may devote their lives to teaching the Catholic youth of the land. Perhaps some of the boys who do not feel called to become priests, but who long to consecrate themselves to God, may one day become Christian Brothers. But before that time comes, all of you, girls as well as boys, can show your zeal for Catholic education by appreciating the sacrifices which your parents make in order that you may attend a Catholic school. You can do this by studying well and by trying to be a credit to your parents and to your teachers. You may also be able to induce others who should attend a Catholic school to do so if you show them by your good example the benefits to be derived from a Catholic education. Call upon St. John Baptist de la Salle often for help in your studies. Surely this saint who worked so hard for the Christian education of youth will not remain deaf to those who seek his aid. "St. John Baptist de la Salle, intercede for us."

ST. PASCHAL BAYLON

Patron of Eucharistic Congresses

MAY 17

VIRTUE: LOVE OF THE BLESSED SACRAMENT

St. Paschal Baylon was born in Aragon, Spain, in 1540, of poor parents. From his earliest childhood he showed a great love for the Blessed Sacrament. Indeed, it is said that many times when his parents could not find him playing around his home, they found him in the church, sitting on the altar steps and looking up at the tabernacle, or even asleep at the foot of the altar.

Paschal's parents were so poor that they could not afford to send him to school. He tended the sheep on the hills of Aragon, but even while here he did not forget our Lord. He would turn toward the church and kneel whenever he heard the bell which told that the consecration of the Mass was taking place. It is related that once an angel appeared to him while he was thus engaged, and offered the Sacred Host for his adoration. He was so good that even the rude shepherds listened to him, and many led better lives because of his influence.

When Paschal was about twenty-four years old he entered the Franciscan

Order. Because he was so humble he did not become a priest, but remained a lay brother. He did the hardest work he could find, and loved to wait on the poor. He showed more and more devotion to the Blessed Sacrament as time went on, spending much time on his knees before the tabernacle. Although Paschal could not read very well, he had so many revelations in which God manifested spiritual truths to him that he was counted as a master of theology.

St. Paschal died in 1592, and was canonized, in 1690, by Pope Alexander VIII. St. Paschal has since been appointed patron of eucharistic congresses and associations, because of his great love for the Blessed Sacrament. A legend states that while his lifeless body was lying in the church, during the Requiem Mass which was being said for the repose of his soul, he was seen to sit up straight in the casket, open his eyes, and fix them with a look of unutterable sweetness on the Sacred Host as It was elevated for the adoration of the people.

Can you do better than to imitate St. Paschal's devotion to the Holy Eucharist? You can show this love in many ways—by a daily visit to our Lord in the Blessed Sacrament, by saying an aspiration when passing the church, and best of all by frequently receiving our Lord into your heart in Holy Communion. If this is not always possible, make acts of Spiritual Communion several times each day. Offer these Communions as acts of reparation for the insults heaped upon our Lord under the sacramental Species by those who receive Him unworthily. Ask St. Paschal to obtain for you a greater love for our Lord in the Sacrament of His Love, and frequently repeat the beautiful aspiration: "O Sacrament Most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment thine."

ST. RITA OF CASCIA

Widow

MAY 22

VIRTUE: PRAYERFULNESS

In the year 1386, there was born at Rocca Porena in the diocese of Spoleto and province of Umbria, Italy, a child whose parents were advanced in years. This little girl was named Rita. She was always a good child. When she grew up she announced her intention of becoming a nun. Her parents, although they were very good, were very much disappointed and begged her to change her mind.

Always obedient, Rita married the man whom they had selected for her. Rita's husband was a cruel man, but her gentleness and prayerfulness converted him after several years. However, he had made many enemies because of his cruelty, and one day one of his enemies murdered him. Rita's two sons resolved to take revenge, and plotted to kill the man who had murdered their father. Rita pleaded with them and prayed that God would make them change their minds. Her sons finally repented of their sins, and abandoned their plan to kill their father's murderer. They died a short time after, in the grace of God. Although St. Rita was sorry to lose her sons, she did not mourn for them, but was happy because God had taken them to Himself while they were prepared to meet Him. Perhaps if they had lived, they might have fallen into evil ways again, and died in the state of sin.

After the death of her sons, St. Rita was alone in the world. She applied for admission to the Augustinian convent at Cascia several times, but was refused each time. God again heard her prayers, however, and finally she was accepted. She made her profession, and lived the life of a holy and devout religious for forty-two years.

Many miracles were performed through St. Rita's intercession, even during her lifetime. Once she requested that a rose be brought to her from her garden at Porena, even though it was the middle of winter. The messenger found the rose in full bloom and returned to the convent to present it to St. Rita. At another time she requested that a fig be given her, although it was not the season for them. This too, was found on the tree, as she had said. These and many other miracles gained for St. Rita the title of "Saint of the Impossible." St. Rita passed from this life at Cascia in 1456, and was canonized on May 24, 1900.

The saints all realized the great power of prayer. St. Rita obtained many graces and favors through prayer, not the least of which were the conversion of her husband and two sons. Following the example of St. Rita, pray frequently for the conversion of sinners, and call upon her by saying, "St. Rita, advocate of the impossible, obtain for us what we ask of thee."

ST. JOAN OF ARC

Maid of Orleans

MAY 30

VIRTUES: PATIENCE AND COURAGE

If Joan of Arc had not had patience and courage, she would never have become a saint, for it was her patience which made her insist upon being listened to by the authorities when she wished to reveal the message given her by her heavenly voices; and it was her courage which made her steadfast even in the face of punishment and death—steadfast to die for the faith, as she had lived for it.

Joan was a little peasant girl who was born at Domremy, France, on January 6, 1412. Like her brothers and sisters, she had to help with the farm work. She could neither read nor write. Her mother, being a practical woman, wanted Joan to be skilled in all household duties, so she was taught to spin, sew, and cook. Joan loved nature—the birds, the flowers, the forest, and the brook. As she wandered along the winding forest paths she frequently recited her rosary.

When Joan was thirteen years old she began to hear voices which told her that she could save France, which was then engaged in fighting the Hundred Years' War. At first she would not listen to the voices, fearing they were evil; but they persisted for three years. St. Margaret, St. Catherine, and St. Michael appeared to her, and told her to go often to church. Finally, convinced that her voices were from heaven, Joan told her parents, who laughed at her and refused to listen to her pleadings that she be allowed to go to the authorities. Eventually she succeeded in convincing her parents. When she was seventeen, she went to Robert de Baudricourt, who was stationed near by. Of course, he, too, doubted the girl; but when she told him and the soldiers about some losses of which they had heard nothing, and which they found to be true, they were convinced. Giving Joan an escort of seven men, they sent her to the king. In order to test her further, a false king was put upon the throne, and the true king, Charles VII, who was clothed in knight's apparel, stood by. Joan immediately went to the true king, ignoring the man on the throne, and begged for troops. There was now no doubt that Joan was inspired by God, so the king gave her a suit of white armor and was about to give her a sword, but Joan told the knights where they would find hers. They found it in the place she had indicated.

Joan was given charge of a small army of brave and loyal soldiers. Her very appearance inspired love and courage in those who followed her. During the course of the battle which ensued, they besieged the city of Orleans, taking it from the English. Joan then rode side by side with the king to Rheims, where he was crowned at her urging.

The next battle in which Joan had a part was in Paris; but at the request of the king, she retreated from Paris, which resulted in her capture by the English. She was cast into prison for nine months, neglected and forgotten by the king, scorned by his ungrateful court. She suffered torments while in prison, but bore everything patiently. She was brought to trial many times, but the judges were her enemies and used every unfair trick they knew to condemn her. Finally she was forced to sign a paper which they substituted for another one, confessing that she was a witch. Joan, apparently by her own words, was condemned to be put to death as a witch and a heretic. On May 30, 1431, she was bound to a pillar in the market place of Rouen, and burned to death. Standing amid the flames, Joan forgave her enemies, protesting her innocence and the belief that she had followed the injunctions of God.

Joan of Arc was declared blessed by Pope Pius X on April 18, 1909, and was canonized by Pope Benedict XV in 1920.

Although few, if any, of you may ever be called upon to die for your country or your faith, you can profit by the example of St. Joan by *living* for them. Joan had no natural love for war, but she knew she must obey the voice of God. You must also obey God's voice, as revealed to you by His Commandments, and by those placed over you. When you are tempted, then you, like St. Joan, must battle against the foe, and by your patience and your courage in overcoming temptations you will likewise earn for yourself a crown of heavenly bliss.

ST. ANTHONY

Franciscan Wonder-Worker

JUNE 13

VIRTUES: DEVOTION TO THE INFANT JESUS,
AND GOOD USE OF THE TONGUE

Who has not heard of the good St. Anthony? He was born in Lisbon, Portugal, of rich parents, on the beautiful feast of the Assumption, in the year 1195. His baptismal name was Ferdinand.

At the age of fifteen, Ferdinand entered the Augustinian monastery where he often met the Franciscan Brothers, whose monastery was in the same town. Several years later he heard that some of the Brothers whom he knew had been martyred in Africa. Ferdinand longed to become a martyr, too. He begged permission to leave the Augustinian Order and to join the Franciscans. As his superiors knew that Ferdinand was very holy, they decided that God must wish this change, so they permitted him to go.

Ferdinand joined the Franciscans and received the name of Anthony. Our Lord evidently did not wish him to become a martyr, however, for though he set sail for Africa, he became ill and was forced to return to land. Anthony landed on the coast of Italy. While in this place, which was strange to him, he met St. Francis of Assisi, his superior, whom he later accompanied to a chapter meeting. The preacher who was to address the friars did not come, and Anthony was commanded to speak to the assembled friars. He had never spoken in public since entering the Franciscan Order, but did not think of

disobeying. When he began to speak, everyone present sat up straight and listened well, for they had never heard his equal. From then on Anthony was no longer allowed to remain hidden and unknown. He did so much good by his sermons that the Holy Father called him the "Ark of the Testament." He was also called the "Hammer of Heretics" because he converted many heretics and unbelievers through his preaching.

Once while Anthony was visiting at the home of a friend, his host saw a light shining from under Anthony's door. Stooping down, he looked through the crack and saw Anthony kneeling before a table on which the Infant Jesus was standing. Yes, St. Anthony loved the Infant Saviour so much that he was often privileged with a visit from the Infant. Jesus permitted Anthony to perform many miracles—heal the sick, predict storms and cause them to cease, speak to the fishes who listened attentively when the people refused to do so, and even raise the dead to life.

When St. Anthony died, in 1231, at the age of thirty-six, the children of Padua, where he had labored for so many years, were heard crying in the streets "Our Father, St. Anthony, is dead!" Because of his stainless life and his humility and charity, Anthony has been called a lily of chastity, a violet of humility, and a rose of charity. Because of the good use he made of his tongue, it was found to be incorrupt when the body of St. Anthony was moved. His tongue is still preserved as a precious relic of the "Great Wonder-Worker." Anthony was canonized a year after his death by Pope Gregory IX.

Many instances could be related about how St. Anthony helps to find lost articles, and of the many miracles he performed and still performs. Here is one which tells why many people put the initials "S.A.G." (St. Anthony Guide) on their letters, or use the stamps which bear his likeness and these initials. A great many years after the death of St. Anthony a Spanish lady wrote to her husband who was away in Peru on business, but she did not receive an answer. Finally she wrote another letter and placed it in the hands of the statue of St. Anthony in a church. The next day when she returned to the church she saw what she thought was her own letter still in the hands of the statue. She began to cry, and the sexton of the church, hearing her, asked the cause of her tears. When she told him, he advised her to try to get the letter out of the hands of the statue, as no one else had been able to remove it. She took the letter, and immediately St. Anthony released it, and some gold coins fell out of the envelope to the floor. It was not her letter, but a reply from her husband, who said that a Franciscan friar had delivered her letter and had waited for the answer. As Peru is many hundreds of miles away from Spain, this was surely a miracle which St. Anthony had performed.

What lessons can be learned from the life of this great saint? First, to love the Infant Jesus sincerely; and second, to make good use of your tongue—never use it to speak ill of anyone, to lie, or to say evil things, but use it to praise God and to thank Him for all His goodness. St. Anthony will help you to do this if you say this little aspiration many times during the day: "St. Anthony, whom the Infant Jesus so much loved and honored, grant us what we ask of thee."

ST. ALOYSIUS GONZAGA

Patron of Catholic Youth

VIRTUE: PURITY

JUNE 21

"Handsome is as handsome does!" This old adage might well be applied to Aloysius Gonzaga, a young Italian nobleman, who not only had a comely appearance, but—what is more important—a beautiful soul.

Aloysius was born at Castiglione, Italy, on March 9, 1568, of wealthy parents. His father was Ferdinand Gonzaga, Marquis of Castiglione, an unlucky gambler. His mother was an Italian noblewoman of beautiful character. Although Aloysius was a good boy, he was by no means the "namby-pamby" so often pictured. He liked boys' games and sports—shooting birds, running races, raising dogs—and he especially liked to be around the camp where his father was in command.

Aloysius was the eldest son of the family and knew some of the responsibilities which would be his as heir. He knew of the power and influence he would have in the world; but he sought for higher things, and did not care about the manners and dress of court life. When Aloysius was about eleven years old, he prayed that he might never commit an impure act, or utter an impure word. He kept his promise, even though he was often called upon to witness much that was not in keeping with God's law, when he acted as a page in the Spanish court of King James. Aloysius was often taunted by the other pages for his piety and goodness; but he knew that as long as God was satisfied with him the others did not matter much. Aloysius had the great privilege of receiving his First Holy Communion from the hands of St. Charles Borromeo.

Knowing that the best way to serve God would be to separate himself from his riches and responsibilities, Aloysius decided to become a Jesuit. But his father would not hear of this. It took two years before Aloysius' pleadings finally won his father's consent. Aloysius then signed away his birthright to a younger brother, and entered the Society of Jesus on November 25, 1585. He gladly accepted one small room, one plain chair, and a hard bed for his title, palace, servants, and the other luxuries to which he had been accustomed. He was very happy in his new home, and was a model novice, obeying all the rules of the house cheerfully and humbly. Although Aloysius did nothing extraordinary while in the order, he tried to do his ordinary tasks perfectly. He often asked himself this question: "What does it profit for eternity?"

In 1591, a plague broke out in Rome, where Aloysius was studying. Hundreds of people contracted the disease and died. The priests opened a hospital and with the help of lay brothers, nursed the sick and the dying, and helped to bury the dead. The generous, self-sacrificing Aloysius was anxious to help, but his superiors refused to permit him to do so, because his own health was so poor. Finally they gave in to his pleas, and Aloysius labored day and night, taking upon himself the most menial tasks, seeing in each victim for whom he cared, his crucified Lord. But his weak constitution could not stand the strain, and he contracted the plague. He resigned himself to God's holy will, and died on June 20, 1591. After the death of Aloysius, his confessors said that they believed he had never offended God mortally, yet he had never ceased to bewail his offenses against God.

Pope Benedict XIII, recognizing the worth of this noble youth, canonized him on December 21, 1726, and at that time declared him to be the patron of Catholic youth.

Don't you think you might imitate Aloysius? While all cannot give up riches and honors to become religious, certainly there is no one who cannot avoid bad companions as Aloysius did, and resolve to keep pure in thought, word, and action. Aloysius was no weakling, for it takes a strong character to resist temptations. Think about him often during the day, and often say to him: "St. Aloysius, patron of Catholic youth, obtain for me the grace to imitate thy penance, if I have failed to imitate thy innocence."

ST. JOHN THE BAPTIST

Precursor of Our Lord

JUNE 24

VIRTUE: RECOLLECTION

St. John the Baptist is the only other person besides our Blessed Mother and the prophet, Jeremias, who was born free from original sin. However, whereas Mary was conceived free from sin, John and Jeremias were sanctified before their birth. St. John was sanctified when Mary visited St. Elizabeth after the Incarnation, shortly before his birth. For that reason, St. John's birthday is kept as his feast day, rather than the date of his death, August 29.

St. Elizabeth and her husband, Zachary, a priest of the temple, were desolate because they were childless. One day as Zachary prayed in the temple an angel of the Lord appeared to him and told him that his wife was going to have a son, who would be great before the people, and whose name should be called John. At first Zachary doubted the word of the angel, and because of this he was struck dumb. But the child was born as the angel had foretold, and the relatives wanted him to be named after his father. Elizabeth, also inspired by God, said that his name should be John. The relatives questioned this and asked Zachary to write the child's name on a slate. He wrote "the child's name is to be John."

Little is known about the childhood of St. John. Early in life he retired into the desert and by the most severe penances prepared for his sublime mission, which was to preach to the people about the coming of Christ. Just before the public life of Jesus began, St. John came forth from the desert and exhorted the people to do penance, for the kingdom of heaven was at hand. He told them about the coming of the long-promised Messias, who would baptize with the Holy Ghost and fire. He directed the attention of the Jews to the One who stood in their midst, and whom they did not recognize. John himself was frequently taken for the Messias, but in his humility he declared that he was but the voice of one crying in the wilderness.

One day, as John was baptizing in the Jordan, he saw Jesus approaching from a distance. John pointed Jesus out to his followers, and bade them from henceforth to follow Him. Then Jesus came and asked John to baptize Him. At first John refused, because he did not think that he was worthy to do so; but Jesus insisted. Then the heavens opened and the Spirit of God descending in the form of a dove rested upon the head of Jesus. A voice was heard saying: "This is my beloved Son, in Whom I am well pleased. Hear ye Him." Our Lord then entered upon His public life, and St. John urged his disciples to follow Jesus.

John was cast into prison by Herod, a tyrant whose crimes he had rebuked. Herod frequently visited John in prison. While he liked to talk with John, he could not bring himself to do as John commanded — give up the woman with whom he was sinfully living, Herodias, the wife of Philip, his half brother.

Herodias herself hated the Baptist and planned how she might have him killed.

One night Herod held a great feast. At this feast Salome, the daughter of Herodias, danced for the guests. Her performance met with such acclaim from the spectators, and pleased Herod so much, that he promised to give her whatever she would ask—even though it might be the half of his kingdom. Salome rushed to her mother and asked what request she should make. This was the chance Herodias had been waiting for: she told Salome to ask for the head of St. John the Baptist. Herod was sad when the maiden made her request, but he was afraid his guests might laugh at him if he failed to keep his promise. Shamefully he sent the executioners to behead St. John. This was done, and the head of the saint was presented to the young girl, who took it to her mother. Herodias accepted it gloatingly. When the news spread abroad, the disciples of St. John came and took his body away for proper burial.

You are not called upon to rebuke sinners in high places; but if you do fearlessly what God commands, your example will speak louder than words, and perhaps be more effective in reminding sinners of their duties toward God. Some legends say that St. John and Jesus played together as children. Whether that is true or not, they were certainly very dear to each other. Therefore, if you wish to imitate St. John, try to become a close companion of Jesus, by doing His holy will in all things.

ST. THOMAS MORE

Chancellor of England

JULY 9

VIRTUE: CHEERFULNESS

Thomas More was the first lord chancellor that England had ever had who was not a cardinal or an archbishop, yet he was one of the greatest chancellors of England. King Henry VIII, observing his shrewdness, justice, and wit, had given him the office. More was one of the best-known men in Europe—a scholar, a man of great culture and refinement, and a writer of note. Before becoming chancellor, he had been a lawyer, sheriff of London, member of Parliament and of the king's council.

After becoming lord chancellor Thomas More did not change his way of living. He was known for his love of fun, music, poetry, and his great interest in everything. He was extremely kind to his family, especially to his poor relatives, who many times came to live with him. He was a friend of the rich and learned, as well as of the poor and simple, and all found in him the same ready laughter and compassionate sympathy.

Some time after More had become chancellor of England, King Henry wished to put aside his lawful wife, Catherine of Aragon, in order to marry a waiting maid, Anne Boleyn. The pope would not give his permission, so Henry granted his own divorce, made himself head of the "Church of England," and persecuted all who remained faithful to the true Church. He made everyone choose between him and their faith. Many weak characters, even among the high churchmen, signed the oath recognizing Henry as head of the church. Others, who knew that they must obey God rather than man, refused to do so, and were imprisoned, tortured, and finally put to death.

Among these latter were Thomas More, and Bishop John Fisher, his friend. They were men of very different character, yet both were steadfast in their loyalty to the Church. More resigned his position as chancellor, hoping that he would not be called upon to sign the oath. But his hope was futile, and

he was convicted of treason, because the king feared that unless More signed the oath, many others would refuse also, since they looked up to Sir Thomas for guidance because of his upright life. Although Sir Thomas proved the utter foolishness of the charges against him, he was freed for only a short time. On the Sunday following Easter of 1534, Sir Thomas More was served with a summons to appear before the court at Lambeth to take the oath of supremacy. The next day More left home for the last time, after attending Mass and receiving Holy Communion. He appeared before the court, refused to sign the oath, and was sent to the tower of London. He was finally brought to trial, but the trial was a farce, and Thomas More was sentenced to be beheaded.

Because King Henry really liked More, he sent More's wife to him in prison, to plead with him to sign the oath and be forgiven. She was surprised to see her husband so happy. He felt that at last he was living a solitary life in which he had plenty of time to write. Later even this pleasure was denied him. He and Bishop Fisher, who was also confined to the tower, sent messages to each other. When the bishop was taken through the streets to be executed, the jailer forced More to witness his going, thinking he might thus be induced to weaken in his resolve. But More said that he did not want the king to forgive him, as that would restore the king's friendship for only a time, whereas in signing the oath he would lose God's friendship for eternity.

Before his death, Sir Thomas More wrote a farewell note to his favorite daughter, Margaret Roper, who had often visited him while he was in prison. On the morning of the execution, More dressed with great care, and he laughed and joked with the jailer as usual. As he laid his head upon the block, he moved the beard which had grown while he was in prison so that it would not be cut, because as he told the headsman "The beard has never committed treason." Commending his soul to his Maker, More bowed his head to the ax.

Cheerfulness is a virtue which helps to overcome many trials and difficulties. St. Francis of Assisi said "A sad saint is a sorry saint" and nearly all of the other saints possessed this virtue to some degree. In St. Thomas More it was an outstanding trait of character. Although St. Thomas was serious in his convictions, he made light of his imprisonment and death, considering them but a small price to pay for the privilege of being with God for all eternity. You will probably never be called upon to die for your faith, but many times it may seem almost as hard to live for it. Cultivate an habitually cheerful attitude, and you will find that it will be much easier to serve God and to bear up under trials and difficulties.

ST. VINCENT DE PAUL

Founder of the Daughters of Charity and the Priests of the Missions

JULY 19

VIRTUE: CHARITY

St. Vincent de Paul, one of the most eminent saints of the Catholic Church, was born in Gascony, France, in the year 1576. There were six children in the family, and his father found it hard to feed and clothe them, as his only means of support was a small farm. Vincent was better and brighter than his sisters and brothers. His father therefore resolved to send him to Toulouse to study. He had visions of seeing his son become a great doctor or lawyer.

Vincent appreciated the sacrifices of his family in sending him away to study, and he worked hard to prove his appreciation. When his studies were nearly

completed, Vincent decided to become a priest. He earned the money for this purpose by tutoring small boys. In 1600, he was ordained. Soon after this, a friend died and left him some money. In order to collect the money, Vincent had to go to Marseilles. On the return trip the boat was seized by pirates, who put the captain to death, beat the passengers, and brought them to Tunis in Africa, where they were sold as slaves. Vincent was sold to a fisherman, but proved to be so poor a sailor that his master sold him to a chemist. The chemist, a Mohammedan, was a good man and very kind to Vincent. He promised to release him and make him wealthy if he would become a Mohammedan. Vincent refused, however. Soon after, the chemist died and his nephew sold Vincent to a French traitor who had given up his religion and lived as a Turk.

The new master put Vincent to work in the fields. As he worked, he sang hymns. His master's wife heard him, and often made him sing to her. She questioned him about his faith, and was so delighted with what she heard about it that she scolded her husband for giving up such a wonderful religion. After a time, he decided to return to it, but because of the close watch kept upon him by the Mohammedans, who suspected his intentions, he had difficulty in doing so. One night he and Vincent managed to escape on a ship leaving for France. The sinner was reconciled to God, and spent the rest of his life in helping the poor.

Vincent became a tutor to wealthy children, but this life with its luxuries did not satisfy him. He wanted to help the poor, so begged the bishop to send him to some poor, neglected village. He banded together five or six other pious priests; they all labored hard to convert the people of a village where the inhabitants no longer attended church. Their work here was very successful. Hearing of it Count de Gondy persuaded his brother, the archbishop of Paris, to order Vincent back to Paris. The archbishop gave Vincent and his community a house. They spent their time preaching and taking care of the poor and the sick, especially in the poorer sections of the city. When Vincent saw the need of hospitals, he and his followers went from door to door begging money for this purpose. He succeeded in erecting several hospitals in the poorer districts. But now there was a great need for workers in his hospitals. To care for this Vincent, in 1634, founded a community of Sisters called the Daughters of Charity. He also formed a society with a branch in every parish to look after the poor and the sick in their own parish. This society spread to all parts of the world. The community of men which he founded is called the Congregation of the Mission, or Vincentian Fathers.

St. Vincent died at the advanced age of eighty-five years, at St. Lazare, on September 27, 1660. He was canonized by Pope Clement XII, in 1737. His feast is kept on July 19. He is known as the apostle of the poor.

Again and again has God shown His love for those who help His poor. Perhaps there is a St. Vincent de Paul Society in your parish. Do you do all you can to aid the members by collecting used clothing, preparing food baskets, and telling the members of this society about families who need material aid? If you can do none of these things, you can at least be kind to those less fortunate than yourselves, and in this way show your love for God.

ST. CHRISTOPHER

Patron of Travelers

JULY 25

VIRTUE: LOVE OF GOD

Offero, a man of giant stature and strength, and terrible aspect, lived in Syria about A.D. 364. But little is known of his life, except the legend which follows. He was so proud of his strength that he said he would serve no one but the most powerful ruler in the world. Offero set out to seek this greatest of kings, and finally came to the court of a certain monarch who was said to be powerful and rich, and who was feared by his subjects.

Offero served this king for many years, but one day a minstrel came to the court and sang about the devil. As the king heard this name, he made the sign of the cross upon himself. Asking the reason for this, Offero was told that it was because the king feared the devil. At once Offero left the service of this king to serve the devil, for he said that if the king feared the devil, then the devil must be more powerful than the king. Offero served the devil for some time. One day as he was walking with him, he noticed that the devil trembled with fear when they came upon a cross by the roadside. Again Offero inquired the reason, and the devil told him about Jesus Christ. So Offero left the devil to seek Christ.

Offero came to the hut of a holy man, who told him that he would have to fast and pray if he wanted to serve Jesus. When Offero refused to do this, the hermit sent him to the banks of a river wherein many people had perished, and told him that he would be doing good if he would carry the people across. This Offero agreed to do.

One night Offero was aroused from sleep by the crying of a Child. Three times the cry came, but he could find no one. After the third cry, Offero looked about and saw a Child standing on the bank of the river. Placing the Child upon his shoulders, Offero started to cross the river with Him. As they went, the Child grew heavier and heavier, and the waves beat higher and higher, so that Offero wondered if he would ever reach the shore. When they did get to the opposite side, Offero was exhausted. Wondering, he asked the Child who He was: "Had I borne the world, the burden could not have been heavier," he said. Then the Child replied: "Marvel not, for thou hast not only borne the world, but Him who made the world, upon thy shoulders." Christ then told Offero that from that time on he should be called Christopher, which means "Christ-bearer."

Christ told Christopher to plant his staff in the ground and it would bear fruit and flowers, so that Christopher would know that Christ is the greatest Master of all. Christopher did as he was told, and the staff blossomed. Christopher was joyful because he had at last discovered the greatest King. Many people were converted by the miracle of Christopher's staff.

Christopher now desired to bring others to the true Faith, so he went to Samon, where the Christians were being persecuted. The king sent orders to have Christopher seized, and tried to make him offer sacrifice to the gods, but he would not. Then the king ordered him to be put to death, but the executioners were afraid to approach the strong giant. Christopher, however, meekly gave himself up to suffer for Christ. He was scourged and then beheaded. He prayed that all who beheld him die might be spared from tempest, earthquake, and fire, and this is why his image is placed where people may look upon it.

St. Christopher is usually represented as bearing the Infant Christ on his

shoulders and leaning upon a great staff. He is one of the fourteen Holy Helpers who are invoked against sickness and other calamities.

You might wonder how you can imitate this great saint, especially if you are not big and strong. Unlike the young Offero, you know the true God, so you do not need to wait to begin to serve Him. You can serve God by keeping the Commandments, by receiving the Sacraments frequently, and by good example. Often invoke St. Christopher, especially for protection from storms, and from accidents while traveling.

ST. ANN

Mother of Our Lady

JULY 26

VIRTUE: PERSEVERANCE IN PRAYER

When you think of our Blessed Mother, perhaps you often wonder about her parents. Most great people have said that they owe much of their success to their parents, and particularly to their mothers. In a way, Mary could say the same thing, because her parents, Joachim and Ann, were very holy people.

Both Joachim and Ann were of the royal house of David. They were pious, hard-working people. One thing made them very sad, however—they had not been blessed with children. Yet they were not discouraged, and continued to pray for many years. At last, when they were beginning to give up hope, God sent an angel to tell Ann that she would have a child who would be blessed throughout the world. How eagerly St. Ann prepared for her little one! Because of God's goodness to her, she promised to consecrate her child to God.

When Mary was born, St. Ann's cup of joy was filled. Mary was so beautiful, so obedient, so sweet tempered, so cheerful and kind, that she never gave her mother a moment's trouble. Ann watched her grow, and took note of each baby step Mary took, and each word she uttered. Mary learned her first prayers at the knees of her good mother.

When Mary was three years old, Ann and Joachim set out to fulfill their promise to consecrate their child to God. How lovingly they prepared their little daughter for her new life! How glad they were to be able to give such a treasure to God, yet how sad they were at the thought of being left childless again. St. Ann might have been selfish and refused to keep her promise. But even though she knew she would be deprived of her purest earthly joy, she humbly adored the Divine Will. Knowing that a divine vocation is the highest privilege anyone can enjoy, she willingly gave her only child to the service of God. Mary, accompanied by Ann and Joachim, went to the temple, and passed into the inner sanctuary and out of sight of her parents, who never saw her again. How dreadful it would have been if St. Ann had refused to allow Mary to consecrate herself to God!

Thank St. Ann for the part she played in man's redemption, and try to imitate her by persevering in prayer, and by keeping any promise made to God. God will not be outdone in generosity; just as He gave St. Ann such a holy and blessed child because of her faithful prayer, so you may expect Him to answer your prayers in a manner far exceeding your expectations, even though you may have to wait a long time to receive your answer.

As St. Ann is the mother of our Blessed Lady, the Mother of Jesus, you may be sure that any worthy favor asked through her intercession will be granted. Say often: "Good St. Ann, intercede for us."

ST. IGNATIUS LOYOLA
Founder of the Society of Jesus

JULY 31

VIRTUE: ZEAL FOR GOD'S HONOR

Ignatius Loyola was a brave knight, a gallant courtier, an ardent romanticist, and a mediocre Catholic. He loved the vanities of the world, and took special delight in the use of arms. Born at Aspeytia, Spain, in 1491, Ignatius followed the military career which his father and brothers had followed before him, serving in the army of King Ferdinand.

Brought up amidst the life of the court, Ignatius liked society, dancing, fine clothes, and fighting. But the military career of this youngest son of the house of Loyola came to a sudden end when in May, 1521, during a battle between the Spanish and the French at Pampeluna, Ignatius was wounded in both legs. The operations performed upon him left him lame—a bitter trial to the proud young man. He decided to have his leg reset. During the time of his convalescence at the castle of his sister-in-law he asked for some novels to read, in order to while away the dreary hours. Nothing of the kind could be found; a *Life of Christ* and a book on the lives of the saints were the only books available. These were not exciting enough to satisfy Ignatius, or so he thought at the time, and he threw them from him in disgust.

One day, however, in desperation for something to read, he picked up the *Lives of the Saints* and after reading several accounts, was surprised to learn that many of the saints had possessed as much courage as he thought he possessed. But he saw that they put that courage to better use: they fought against themselves and against evil, and even gave up their lives, when necessary, rather than offend God. This set Ignatius to thinking. He realized how little time he had given to God, and how much he had done for which he should repent.

Upon leaving the sickroom, Ignatius deposited his sword on the altar of the Madonna at Montserrat, thereby consecrating himself to her service. He then retired for nearly a year to the wilderness at Manresa, where he fought with himself a decisive spiritual battle. He lived on alms, spent long hours in prayer, and practiced severe penances. He began to write his *Spiritual Exercises* and decided to make a pilgrimage to the Holy Land to atone for his sins. After arriving in the Holy Land, Ignatius decided to devote his life to the conversion of the infidels; but he was sent back to Europe by the Franciscan Fathers in charge of the Holy Land, because of the danger from the Turks.

Ignatius then made up his mind to band together a group of men to combat the evils of the day. Still filled with a fighting spirit, he realized that there were many things to fight for besides earthly renown, titles, or fame. But before he could offer himself to the pope, Ignatius knew that he must prepare himself by study. He entered the University of Barcelona where, of course, his classmates were much younger than himself. This, however, did not deter him. Finishing his course there, he then went to the University of Paris. While there he spent his spare time laboring in hospitals and among the poor.

Finally Ignatius interested six young men in his proposed society. They wished to go to the Holy Land; but as they were prevented by war, they presented themselves to the pope, who was glad to obtain their services. He sent some to teach in universities, others to preach in the streets, and still others to perform other needed works. Ignatius drew up a rule setting forth the purpose of his society, to present to the pope. It was many years before this was approved. Ignatius

took his first vows at Montmartre, August 14, 1534; was ordained in Venice on June 24, 1537; his society was approved by Pope Paul III, September 27, 1540. St. Ignatius was made the first general of the society, and held this position until his death.

Like the good soldier that he was, Ignatius planned his work well, and taught his men to battle for souls. His motto was "For the greater glory of God." At the age of sixty-five Ignatius was almost blind and worn out by his hard life and severe penances. After suffering for some time from almost constant illness, he died of fever rather suddenly at Rome on July 31, 1556. St. Ignatius was canonized by Pope Gregory V, March 12, 1622; and on July 23, 1922, Pope Pius XI made him the patron of retreats.

Here is a man worth imitating. He understood life so well that he knew it is a constant warfare—a battle against the powers of darkness, and against temptations of every kind. That is why he set up a standard for his priests to follow—the standard of the cross. Everything—whether sickness or good health, poverty or wealth, misfortune or good fortune—comes from the hand of God, or is permitted by Him; therefore, those who wish to serve God must do everything for His honor and glory and for the good of souls. Say frequently, "All for the greater glory of God."

ST. DOMINIC

Founder of the Order of Preachers

AUGUST 4

VIRTUE: DEVOTION TO THE ROSARY

Dominic Guzman was born, in 1170, at Calaroga, in old Castile, Spain. From his childhood he had a great devotion to our Blessed Mother. Dominic loved to study, and devoted himself to works of charity, rather than to the playing of games. Much as he loved his books, he sold them in order to obtain money to feed the poor. At another time he offered himself in ransom for a slave.

Hearing the call of God, Dominic became a priest. At the age of twenty-five he became superior of the Canons Regular of the Order of St. Augustine. He went to the south of France in the company of his bishop, where he witnessed the atrocities committed by the Albigenses, an heretical sect. The sight of so many ruined souls moved Dominic to devote his life to their conversion. For this purpose he decided to found a new order. At first he founded an order of nuns to rescue young girls from heresy and from crime. Then he gathered about him a company of apostolic men, and, in 1215, after spending ten years in preaching to the heretics, St. Dominic founded, at Toulouse, the Order of Friars Preachers, to furnish to the Church zealous preachers and missionaries for the instruction of the faithful, and for the conversion of the heretics. He selected the rule of St. Augustine for his order, adding certain statutes. His order was approved by Pope Innocent III. Later St. Dominic founded a Third Order for persons of both sexes living in the world. St. Dominic appeared among men as a torchbearer, under which guise his mother, Blessed Joanna of Aza, had seen him in a dream a few weeks before his birth.

While Dominic was engaged in preaching to the heretics he had frequent recourse to our Lady in prayer. Once our Blessed Mother appeared and taught him to say the rosary. Although the prayers and the use of beads were not new, the arrangement of the rosary in decades with a mystery preceding each decade was a new form taught to St. Dominic by our Blessed Mother. St. Dominic

spread the use of the rosary and taught others to say it; by means of this powerful weapon, the heretics were overcome. St. Dominic, worn out by his labors and penances, died on August 6, 1221, at the age of 51. He was canonized on July 13, 1234, by Pope Gregory IX.

The rosary is our Blessed Mother's own prayer, just as the "Our Father" is the prayer of our Lord. What can be more pleasing to Mary than often to call upon her by means of the rosary? If you do not find time to say the whole five decades in one day, try to recite at least one decade each day, with attention and devotion. It is better to say fewer prayers and to say them well, than to say many prayers with little attention and devotion.

ST. JEAN-MARIE BAPTIST VIANNEY

Curé D'Ars

AUGUST 9

VIRTUE: ZEAL FOR SOULS

The Vianney family were poor peasants of Dardilly, suburb of Lyons, France. They had had three children before Jean-Marie was born on May 8, 1786. His mother had a feeling that he was destined for something remarkable. From the early age of three he loved to say his prayers, and he had great love for our Blessed Mother.

Since his family was poor, Jean-Marie had to help the others in the care of the farm. When he was seven he was entrusted with the care of three sheep; yet he had time for play. He liked to join in the games of the other children. To all his games he brought along a little wooden statue of our Blessed Mother, which he prized highly. Although this sometimes made his companions laugh, before long Jean got them to join him in praying before the statue. Sometimes he would give them a little sermon about our Blessed Mother.

Jean-Marie learned to have a great love for the poor from his parents. It was not unusual for them to shelter as many as twenty poor people in one night, and often they gave away their last crust of bread to some beggar. It was later found that they had once sheltered St. Benedict Joseph Labre, who was on his way to a neighboring shrine.

During Jean-Marie's childhood the French Revolution was raging; this made it necessary for him to receive his First Holy Communion secretly, in a barn. After the Revolution, the parish priest decided that Jean-Marie had a vocation for the priesthood. Because of his unselfishness, the boy had endeared himself to all, and many people wished to contribute to the support of his education. Poor Jean! Although he ardently desired to be a priest, he was not bright, and he thought he could never learn enough to achieve that goal. Knowing that he must rely on supernatural aid, he made a vow to go on a pilgrimage to the tomb of St. Francis Regis in order to get help to pass his examinations for the priesthood. But he did not despair, and St. Francis Regis obtained his request; from that time on he learned rapidly. He was ordained on August 9, 1815. He was then sent to Ecully as assistant to Father Bailey, his former pastor. From the beginning, his fame in the confessional became known.

After two years his pastor died; but when the pastorate was offered to him, Jean-Marie refused to accept it, because of his humility. The archbishop sent him to Ars, to put the love of God into the people, who did not attend church, who led sinful lives, and many of whom were hardened sinners. The people soon learned that they had a saint in their midst. When the Curé instituted a daily holy hour, the church was crowded with worshipers.

Jean-Marie performed many miracles, but always attributed them to someone else, especially to St. Philomena, whom he called his "dear little saint." At Ars, as at Ecully, his great work was in the confessional, and people came from all over Europe to go to confession to him. He knew beforehand what each had to tell, and often corrected the penitent when through shame or neglect certain details were omitted from the confession. The saintly Curé spent as many as fifteen to eighteen hours daily in the confessional. He ate but little, and performed other severe penances. Besides his priestly work, the Curé of Ars conducted an orphanage for twenty-five years merely by trusting in God for sustenance.

Worn out with austerities and labors, the holy man died on August 4, 1859. He was canonized on May 11, 1925, by Pope Pius XI.

What an ardent zeal for souls inflamed the heart of this saintly priest! Not satisfied with performing the ordinary duties of the priesthood, he spent himself for souls. All the saints appreciated the immense value of an immortal soul, and they would labor arduously that even one soul might be saved. There are many ways by which you also can help to save souls. Prayer is one of them, and there is no prayer so efficacious as the Holy Sacrifice of the Mass. Frequently attend Mass and offer it for the conversion of sinners, and in this way you will gain for yourself merit to overcome temptations.

ST. TARSICIUS

Roman Martyr

AUGUST 15

VIRTUE: LOVE OF THE BLESSED SACRAMENT

"Tarsicius, Tarsicius, come and play with us." Several big boys shouted at the little boy who was walking reverently along the street, his cloak clasped about him, as though he were hiding something under it. And he was hiding something. Tarsicius lived in the days when the Christians were persecuted, probably in the fourth century. The pagan emperor wished everyone to sacrifice to the pagan gods. All who refused he knew were Christians, and he had them cast into prison. There were very many of them in the prison where Tarsicius lived. He was also a Christian, and an altar boy. The pope, wishing to console the Christians who were imprisoned, told the priests to go to them and give them our Lord in the Blessed Sacrament. But many priests were also prisoners, and there weren't enough priests to visit all the prisons. Therefore, the pope gave the priests permission to select good Christians to take the Blessed Sacrament to the prisoners. Tarsicius was one of those selected; he was on his way to the prison with the Blessed Sacrament in a bag about his neck when the boys accosted him. These boys were pagans, and they had suspected that Tarsicius was a Christian, so they decided to frighten him.

"Show us what you have under your cloak, Tarsicius," they cried. Little Tarsicius only drew his cloak tighter about him, and prayed to our Lord in the Blessed Sacrament to save Himself. "I'll play with you later," he said, hoping that would make the boys go away. "No, first show us what you are carrying," they insisted. They crowded around him, and started to tear at his cloak. Tarsicius, frightened now, started to run. But he was no match for the bigger boys; soon they overtook him, knocked him down, and ripped open his cloak. There were so many of them against one small boy that Tarsicius was stepped on, and punched and beaten. But he kept on praying, although he was growing weaker and weaker. Finally the boys succeeded in making him relax his grip;

but when they opened the cloak, they found nothing there. Our Lord had saved Himself, and had rewarded Tarsicius for his faithfulness by taking him to heaven.

The boys were frightened now, and ran away. Just then a Roman soldier came along. He was a Christian, and knew Tarsicius. Tenderly lifting the little body, he tried to revive him; but it was too late. Sadly the soldier bore Tarsicius to the parish priest, and they placed the bruised and beaten little body in a grave near by.

St. Tarsicius is called the boy martyr of the Holy Eucharist, because he gave up his life rather than permit rough boys to seize the Blessed Sacrament. Perhaps none of you will ever be called upon to defend the Blessed Sacrament from sacrilege; but sometimes people do not pay the proper honor and respect to the Blessed Sacrament. You can show your love for Jesus in the Blessed Sacrament by making frequent visits to Him, by receiving Holy Communion often, and by keeping away from sin. Pray to St. Tarsicius for an increase of love for Jesus in the Blessed Sacrament, and often repeat the aspiration: "O Sacrament Most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment Thine."

ST. BERNARD *Doctor of the Church*

AUGUST 20

VIRTUE: DEVOTION TO OUR BLESSED MOTHER

Although many of you may not realize it, you commemorate St. Bernard's great love for our Blessed Mother every time you say the *Memore* to her. He composed this beautiful prayer.

St. Bernard, like many of the other saints about whom you have studied, was the son of a rich old patrician family of France. As a boy he took part in the same sports as did his five brothers and one sister—hunting, raising dogs, and certain games. He was born in 1091. His mother was very holy and had had a vision concerning Bernard which made her believe that he was to be a true servant and follower of God.

Bernard, after attending college with the priests at Chatillon, entered court society in Castle Fontaines, near Dijon, France. About this time, his mother died. The life at court did not please Bernard, so he decided to enter the religious life, much against the will of his family. Before he left he persuaded two of his brothers to accompany him. His eldest brother, who was married, soon joined them, with the consent of his wife, who entered a convent. The wife's consent was not given immediately; but Bernard had predicted that unless she consented, her husband would die. When her husband became ill shortly after her refusal, she yielded. Soon Bernard was followed by another brother and some thirty companions, who joined him at the monastery of Citeaux, of which he is sometimes called the second founder.

Bernard's youngest brother, who had received all of the wealth and property belonging to the family (Bernard's father had likewise followed his brothers into religion), complained that they had not treated him fairly, as they took heaven for themselves and gave him only the earth. So he also gave up all to enter the Order of Citeaux. Bernard's sister, Hortense, a pretty, spoiled, worldly young woman, was so inspired when she visited Bernard in his monastery home that she gave up her worldly ways and obtained the consent of her husband to enter the convent where her sister-in-law was now serving God.

Bernard's religious life was dominated by his love of Mary. He composed

poems in her honor, wrote hymns to her, and called upon her for aid in every difficulty.

A few years after Bernard had entered the monastery, his abbot, seeing his holiness and great virtue, sent him to found a new abbey at Clairvaux, and here he brought the great Cistercian Order back to its original austerity. Several times Bernard was offered a bishopric, but he refused, preferring to remain hidden. He preached the crusade against the infidels, gave counsel to popes, and influenced the life of his time by his sermons and good example. Bernard died in 1153, mourned by all who knew him.

One thing for which St. Bernard never ceased to pray to our Blessed Mother was for the grace to know his vocation and the courage to follow it faithfully. You, too, should pray daily to Mary, that most solicitous of mothers, for the grace to know what vocation God wishes you to follow. Ask our Blessed Mother for courage to obey cheerfully should God call you to the religious life. Place all your confidence in Mary and frequently say that beautiful prayer composed by St. Bernard — "Remember, O most gracious Virgin Mary . . ."

ST. AUGUSTINE *Doctor of the Church*

AUGUST 28

VIRTUE: REPENTANCE

Perhaps there is no greater example of a great sinner who became a great saint than St. Augustine, if we except St. Mary Magdalen.

Augustine was born in 354 at Tagaste, in Africa. His father was a wealthy pagan, but his mother — St. Monica — was a Christian, who did all she could to instruct Augustine in the Christian religion. Since in those times baptism was withheld until adulthood, Augustine was not baptized as a child. He was sent to Madaura and Carthage to be educated. While away from home, he lost the little faith he had in Christianity, as well as his innocence. In his *Confessions* written many years after his conversion, St. Augustine does not excuse himself for his conduct. He was not only an active and intellectual boy, but he found pleasure in sinful conduct.

Augustine tried one religion after another, after he had abandoned the Christian religion, but he could find none to satisfy him until he finally began to teach in Milan. Here he met the great St. Ambrose, and the two had many a controversy about religion before God's grace and his mother's tears and prayers prevailed. Augustine was baptized at the age of thirty-three years by St. Ambrose, in the year 387. From that time on, the Church found in St. Augustine an ardent champion.

Augustine returned to Carthage after the death of his mother, and lived for three years in monastic retirement. He decided to become a priest, was ordained, and later was appointed bishop of Hippo. For thirty-five years he labored in Africa, upholding the Church against heresies. And all through those years he never ceased to repent the sins of his youth. He often exclaimed "O Beauty ever ancient and ever new, too late have I known Thee." Because of his numerous writings in philosophy and theology, in which he pointed out the Church's attitude in various matters and defended her against heresies, St. Augustine was named a Doctor of the Church. He died in the year 430, at an advanced age.

If you have had the misfortune of offending God, learn from St. Augustine that it is never too late to repent. If, praise be to God, you still are in possession of your baptismal innocence, you may still learn from St. Augustine how to

love God by frequently repeating his favorite aspiration: "O Lord, grant that I may know Thee and know myself."

ST. ROSE OF LIMA

First Canonized Saint of the New World

AUGUST 30

VIRTUE: PURITY

"Little Isabel, you are like a little rose." Isabel Florez's father bent over the cradle of his infant daughter, and sighed happily. Truly the little one did look like a little flower, and her father's name for her soon became the one by which she was known. Rose's parents lived in Lima, Peru, where she was born, in 1586.

Rose was an exemplary child, obedient and given to prayer. Even when quite young she practiced severe mortifications; she prayed, worked, and wept for the conversion of sinners. At an early age she started to work in order to support her parents who were quite poor. Soon after this Rose enrolled in the Third Order of St. Dominic, taking St. Catherine of Siena as her model. She made a cell in a garden hut and slept in a box of broken glass. Under her habit she wore a hair shirt studded with iron nails. Despite her hardships and austerities, however, Rose's beauty increased, and she was much and openly admired. Because she did not wish to become vain, she cut off her hair, and blistered her face with pepper and her hands with lime. Her mother, sisters, and brothers frequently laughed at her for the life she was leading, but Rose did not mind. All her sufferings were offered for the conversion of sinners, and the thought of the multitudes in hell was ever before her. Although her parents wanted Rose to marry, she refused to do so, so great was her love for holy virginity, and for our Lord in the Blessed Sacrament, which seemed to be almost her only food.

Because of her great love for Jesus, He often appeared to her. Once He said "Rose of My Heart, I will espouse Thee to Myself for all eternity." This gave her greater courage to continue her battle against the temptations which beset her, and to continue her severe mortifications on behalf of sinners. At last, worn out with her penances, Rose died on August 26, 1617, at the age of thirty-one.

How sweet it is to die for Jesus! Yet it is much harder and more meritorious to live in a manner pleasing to Him. With the help of God's grace, nothing is impossible. Therefore, pray often for the grace to keep the Commandments, so that you may persevere in God's grace until death.

RECOMMENDED READINGS

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- Boyton, Rev. Neil, S.J., *Blessed Friend of Youth* (New York: Benziger Brothers, 1929), life of Don Bosco.
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- Castle, Marie L., *Sister Dove and Brother Wolf* (Notre Dame, Ind.: Ave Maria Press), morality play about St. Francis for the older grades.
- Catherine Frederic, Sister, O.S.F., *The Light Effulgent* (Peekskill, N. Y.: Mount

* While not all of the plays mentioned are about the saints, it was thought best to include them here, since so much is said about dramatization in the *Introductory Notes* preceding this part.

- Saint Francis), a play about St. Charles Borromeo for girls and boys of the upper grades.
- Ghéon, Henri, *Journey of the Kings* (New York: Sheed & Ward, 1935), a nativity play for children seven to twelve.
- Helsen, Rev. M., *St. Patrick's Day* (Milwaukee: The Catholic Dramatic Movement), two dramatic scenes from the life of the saint, and additional recitations, songs, drills, and tableaux.
- *Imelda Beata* (Milwaukee: The Catholic Dramatic Movement), a play for girls.
- *Ideals of Life* (Milwaukee: The Catholic Dramatic Movement), graduation play suitable for girls, boys, or mixed cast.
- *A New Angel* (Milwaukee: The Catholic Dramatic Movement), play for girls.
- *Children of the Passion* (Milwaukee: The Catholic Dramatic Movement), passion play for children; any number of boys and girls.
- Immaculata, Sister Mary, *The Christ Child Cane for All* (Ossining, N. Y.: Maryknoll Press, 1935), a Christmas play for the upper grades.
- *Mysteries of the Rosary* (Ossining, N. Y.: Maryknoll Press).
- Lamers, William M., *Tarcisus* (Milwaukee: The Catholic Dramatic Movement), play for boys.
- Lord, Rev. Daniel A., S.J., *Facts and Fairy Tales* (St. Louis: Queen's Work Press), fairy tales have a parallel in real life. May be played by the entire school.
- Madeleva, Sister M., *In Bethlehem Town* (Notre Dame, Ind.: Ave Maria Press), a Christmas play for children of the early grades.
- Maura, Sister, *The Angelus—The Apostles Creed* (Notre Dame, Ind.: Ave Maria Press), one-act plays for children.
- Moynahan, Janet, *Madonna of the Rose* (Fallbrook, Calif.: Moynahan Entertainment Service), all girls or mixed group. Includes songs and dances and is appropriate for whole school or for upper grades only.
- *A Medley of Feasts* (Fallbrook, Calif.: Moynahan Entertainment Service), patriotic and religious—for boys, girls, or mixed cast, fourth grade up.
- *The Angelus* (Fallbrook, Calif.: Moynahan Entertainment Service), for girls of upper grades.
- *Rosa Mystica* (Fallbrook, Calif.: Moynahan Entertainment Service), for a jubilee, feast day, or welcome—third through sixth grades, girls or mixed cast.
- *Rosary Time in Ireland* (Fallbrook, Calif.: Moynahan Entertainment Service), fourth, fifth, or sixth grades; boys, girls, or mixed cast.
- *The Christ-Candle* (Fallbrook, Calif.: Moynahan Entertainment Service), sixth, seventh, or eighth year girls, boys, or mixed.
- Sister of Loretto, *Little Friends of the Christ-Child* (Milwaukee: The Catholic Dramatic Movement), the children are brought together with the sainted children of heaven to learn the delights of paradise. Appropriate for any grade, mixed group.

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